

Evangelical Christendom

"**Verum
Corpus
cuius
in Christo.**"

Jan.-Feb., 1932

The Right and Duty of Inter-Communion

ONE of the main clauses of the brief Basis which the founders of the Evangelical Alliance agreed upon in 1846 was "The right and duty of private judgment in the interpretation of Holy Scripture." Instructed Christians, whether attached to the Alliance or not, understand the supreme importance of this declaration to-day. Upheld it disposes of all Roman claims and pretensions, and is a Protestant safeguard established at the time of the Reformation. The Thirty-Nine Articles of the National Church (Article 6) affirm that "Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation," and in "His Majesty's Declaration," attached to these Articles it is expressly stated that "no man hereafter shall either print, or preach, to draw the Article aside in any way, but shall submit to it in the plain and full meaning thereof; and shall not put his own sense or comment to be the meaning of the Article, but shall take it in the literal and grammatical sense." It is the opinion of very many, certainly of all Evangelical and Protestant Christians, that the question of Inter-Communion, the access of all true believers to the table of their one Lord, is vital to Christian union and unity in accordance with the mind of Christ and the teaching and practice of the Apostles and the early Church. The right and duty of this privilege are so strongly felt that united Communion Services, without respect to denominational ties, have become a rule rather than an exception, and we recall impressive occasions, as for instance the closing gathering which for many years was a marked feature of the late Mildmay Conferences, the memorable gathering held on the Mount of Olives at the last Conference of the Missionary Societies, and the customary gathering which marks the annual Keswick Conventions. The World's Evangelical Alliance has contributed its witness to the need for this growth of brotherhood and fellowship, and its manifestation at the table of the Lord, and some of its notable international Conferences have been marked by similar occasions, in this and other countries.

It might be thought, with progress in the direction of Christian unity and reunion, that at least the barriers of ecclesiastical prejudice had been broken down, and that the Lambeth Bishops, who in 1920 erected the standard "God wills fellowship," would not in 1930 lower it in favour of limitations expressed in the words (concerning Inter-Communion) "this is the goal of, rather than a means to, the restoration of union." The matter has become more prominent through the meeting of the two Houses of Convocation of Canterbury at Westminster, when, after adopting unanimously resolutions approving Inter-Communion with the Old Catholic Churches, which involves recognition of and fellowship with practices and traditional doctrines not in harmony with the Scriptural Protestantism of the Reformation, and therefore of the National Church, proposals for Inter-Communion with the Free Churches were met by such opposition in the Lower House of Convocation

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that a vote on their acceptance or rejection was delayed in favour of the appointment of a Committee of theological experts to consider them and to report later.

Commenting upon the situation Dr. Carnegie Simpson interprets, in terms characteristic of his great Christian mind, what should be the ruling principle, maintaining the right and duty of Inter-Communion, despite ecclesiastical restrictions: "All I shall say is that the ruling principle here is that this is the Lord's table, not ours—not the Anglicans', nor the Presbyterians', nor any one else's. People easily admit this in words, but there is many a mind—especially many a clerical mind—into which it has not really entered. The frequent use of the word 'hospitality' is a symptom of this. The Lord is host at His own table; and our relation to it is simply that of His servants. Therefore all 'domestic' regulations—such as the Anglican rubric about confirmation, or these proposals of the Bishops (which strike one as geographical rather than religious), or any other—must be kept subordinate. What I desire to see is the doors of access to the Lord's table unlocked in His name to all who are credibly of His Church on earth. (Of course, anyone habitually going to a particular church should accept its domestic rules.) I desire this, first, because it is in accord with His invitation Whose the table is and with the meaning of the sacrament of 'the body of Christ'; but, also and secondly, because I am certain—those who say the contrary surely do not speak from experience in the achievement of unions—that this, more almost than anything else, would bring unity into sight."

These are great and pregnant words, and we believe they will be endorsed by all Free Churchmen who are taking part in the present conversations with the authorities of the Church of England on the great question of Christian Reunion. But it should be remembered that that question is not one confined to the clergy,

or to ministers—it is one in which the laity must and will have their due share, and in this direction there is no question as to the issue. Inter-Communion is the right and duty of all who love our Lord Jesus Christ in sincerity. Its table is fenced only by one apostolic injunction: "Let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh condemnation to himself, not discerning the Lord's body."

Intimately associated with this vital question of Inter-Communion is, in the Church's own words, "The Way of Renewal." Slowly the fire of revival is burning. Eager hearts, in many parts of the world, long for the coming of new spiritual life and power, the power of the Holy Spirit. Prayer is ascending, and God is already working. How intensely solemn is the position of an individual, let alone an organisation, be it Church or Society, which hinders the unity which is "of the Spirit," and which is the pre-essential for the coming of revival. Can we not pray difficulties out of the way? With intensity of purpose, in unceasing prayer, let us one and all claim the promise, "whosoever shall say unto this mountain, 'Be thou removed and be thou cast into the sea;' and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith."

We shall all prayerfully await the further decisions of the authorities of the Church of England on this vital question of Inter-Communion. Cannot an issue be assured which will enable it to be said of all concerned, "they continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved."

Headquarters Notes

A new volume of EVANGELICAL CHRISTENDOM commences with this issue. We shall endeavour as in the past to affirm and confirm all that is best and constructive in the numerous influences for the maintenance and manifestation of the true Unity of the one Church of Christ, which is Universal. We desire to warmly thank those who have written from time to time letters expressing their appreciation of the magazine, and we thank those also who have similarly criticised, even if at times they have overlooked the fact that unity can and does exist in diversity, and that although we may not all see and judge alike, provided we are true at the centre, love covereth a multitude of faults.

Postponement of the Queen's Hall Meeting on February 23rd.—Will all our friends kindly take note that the projected Meeting at the Queen's Hall, W., which was announced to take place on Tuesday, February 23rd, has been postponed. One reason for this decision is the absence on grounds of ill-health of Viscount Brentford, who on the advice of his medical adviser has left England on a visit to the West Indies. Further, there are pauses and developments in the proposals for Christian Reunion which may render the projected Meeting on February 23rd even of greater importance later in the year. We shall hope to keep our readers advised. In the meantime, we must all insist that discussions on unity are only practical as they are accompanied by acts of unity. It is significant that the recent decision of Convocation to encourage intercommunion with the Old Catholic Churches was followed by a postponement of the proposal for similar fellowship with the Free Churches. We must be clear in our thinking about Christian Unity. The issue demands loyalty to Christ rather than to any ecclesiastical restrictions upon the Supper which He instituted and in which all His disciples participated.

86th Annual Meeting.—Much interest will attach to our Annual Meeting this year,

not only on account of things attempted and accomplished, but for the fact that we shall meet in the Queen's Hall, W., and at a time when, we hope, it may be possible for many of our provincial members and friends to be present with us. The Meeting will take place on Monday evening, May 9th, at 7 p.m. Two special attractions will be provided—one, a series of electric lantern pictures illustrating the interests and work of the Alliance on the Continent of Europe, which will be exhibited by the General Secretary, and the other, a "Chorus" of at least two hundred voices, with orchestra, which will be provided through the welcome co-operation of the London Sunday School Choir. It is not too early to note and reserve the date—Monday, May 9th, at 7 p.m.

Finance.—It is best to draw attention to the present needs of the Alliance in precise terms rather than to make use of those, which, in the play of words, might seem to obscure the difficulties of the Council. Unless gifts to be received before March 31st next indicate that the hearts of many are prompted to help the Alliance at a time when the nation and many of its Christian people are striving to make ends meet, we shall close the financial year without having fulfilled home and foreign responsibilities upon which much depends. We do not wish to dwell upon communications from those who, through the stress of the economic crisis, have been obliged to cancel or delay their gifts to the Alliance; we would rather give thanks to God for the many who have written to express their gratitude for the consistent and widespread witness of the Alliance, at a time when, if the term "crisis" is employed to express national and world conditions of finance and politics, the term "blizzard" might be used to picture the cold blast which appears to be sweeping over the organised Churches. We have received many touching letters and gifts which evidence that the energies and persistence of the Alliance in the direction of spiritual renewal and revival are recognised and remembered in prayer and practical sympathy. Surely, to put first

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things first, the Alliance, which expresses and manifests the unity under which a majority of the Christian and Missionary organisations are able to carry on their work, should figure early in a list of those representing essential support, and not be regarded secondary in importance. We shall not have another opportunity to voice our present and prevailing financial needs before March 31st next, and we therefore ask all to make the financial situation a matter of prayer, and to help us by remitting subscriptions and donations, and special gifts.

Good News from Malta.—Although we are still awaiting the Report of the Royal Commission on Malta, our agent on the Island is fulfilling useful work, and has exhausted his stock of Scriptures. We have arranged for a fresh supply to be sent out, and they should have arrived by this time. Let us continue to pray for Malta, a stronghold of the Mediterranean as of Roman Catholicism, but not of "Catholicism," which we are asked to regard as the proper designation in future of Roman Catholic aims and claims!

Continental Interests and Work.—We have received encouraging letters from several important Continental centres since our last issue. In Greece the financial situation is critical, and Pastors, already poorly paid, have been called upon to forego 10 per cent. of their allowances to prevent the closing down of evangelistic work and the dismissal of essential workers. The Council have made an emergency grant of £100 in response to the special appeal to the Alliance, although a very much larger sum is required, which, having regard to the prevailing economic crisis in Greece, cannot be forthcoming from national sources. In Poland, where the Week of Prayer has been heartily observed, embracing the German-speaking Christians, the group of Evangelicals which the Council have sought to help, and which forms the only living work among Polish Evangelicals on a united basis, have now stepped forward, and on December 6th they were able to lay the foundation-stone of new mission premises (at which it was their hope Mr. Gooch could be present, but this was not possible). They have a good future, and there is reason to believe that

the principles and aims of the Evangelical Alliance will be reflected in all their work. We must do all we can to encourage such effort. From other countries appeals for our practical sympathy with evangelical work and workers are before us as we write. Albania is a problem still unsolved, but of strategic importance to evangelical interests. Bulgaria is claiming the special attention of the Alliance, and what is possible in that country should not be delayed, either for lack of funds or for prayer, apart from which difficulties are not overcome. The Council have recently made a further grant to Spain for the work of the Spanish Evangelical Alliance; in this and other western countries the present situation is demanding a forward movement on united lines, the only alternative to which is loss of ground and Protestant influence. A survey of Europe at the present time from the stand-point of the Protestant Churches appears on another page, and all that British Christians and organisations can do to help should certainly be done.

Rev. Adam Podin Honoured.—It will be a pleasure to all our readers to learn that Rev. Adam Podin has been decorated by his Country, Estonia, for long and unselfish services, which have included the visitation of Estonian prisons, and his relief work among the lepers on the Island of Oesel and elsewhere. Mr. Podin has received the Red Cross Commemoration Medal of the Second Class (Second Degree), and we may add that distinctions in Estonia are few, and that they are conferred only for "distinguished services in public life." The Council have expressed to Mr. Podin their sense of satisfaction at the honour thus placed upon him and his work, which for twenty-five years has been carried out in association with the World's Evangelical Alliance. May he, and Mrs. Podin, long be spared to enjoy the honour, and to further the cause of the Gospel in Estonia.

Missionary Reunions.—We draw attention to the gatherings at the Alliance House on the *third* Thursday of each month at 3 p.m., and invite all who can do so to be present. On February 18th Mr. F. C. Glass, of the Evangelical Union of South America, will be present to speak on "Pioneering in Brazil."

The Universal Week of Prayer, 1932

Early Reports from Home and Foreign Centres

REMARKABLE response has been given to the invitation to observe the Universal Week of Prayer, 1932, and as we write reports are flowing in from widely separated centres, many of them telling of increased attendances, fervent extempore prayers, and of new spiritual perception and power among individuals and communities. To write an adequate report of the Week of Prayer would involve a volume: it is a many-sided movement, and one so nobly conceived and carried out that no part of the civilised world is omitted from its purview and operations. This year the observance has exceeded all previous occasions. It may be the appointment of the first Sunday (which always commences the Week of Prayer) as a Day of National Prayer has helped this issue, it is difficult to speak with certainty. In any case we must all be grateful to the Archbishop of Canterbury for the gracious reference to the World's Evangelical Alliance and its Universal Week of Prayer in the address broadcast from Canterbury Cathedral on that Sunday evening. On a later page we print the address in full, for it is an arresting appeal to the individual as to the Church Universal to give Prayer its rightful place in personal as well as in national life. The special Form of Prayer issued by the Alliance for use on Sunday, January 3rd, found widespread approval and demand—as late as the Saturday afternoon preceding the Day of National Prayer copies were being despatched by passenger trains in response to orders by telegram and telephone, and headquarters has never known a busier period of work, which only a willing staff could fulfil.

The central London meetings were well attended and hearty throughout. It is difficult to draw distinctions, and what is aimed at in these meetings, not crowds but representative gatherings of those who come prepared, to pray and to recognise the great fact of spiritual unity and the blessings which are never absent therefrom. In these meetings there is set intention, and the fact that the topics for prayer are the same throughout the world forms an incentive and is helpful to faith.

MONDAY, JANUARY 4th

The first weekday noon meeting took place at the Central Hall, Westminster, the Ven. E. N. Sharpe, Archdeacon of London, presiding. Before referring to the topics for Prayer the Archdeacon said:—

We gather together here this morning at a very special time in the history of our country

and of the world, to join once more in prayer and intercession for the blessing and guidance of God upon us all. I suppose there never has been a time in the history of the world when we have needed that guidance and blessing more than to-day. Wherever we turn our eyes we find anxiety and trouble, and we are here together to-day in union with God's people throughout the world; and I want you to realise that although we are meeting here in this great City of London and Westminster we are one with those in every part of the world almost who are reading the same printed matter that has been put into our hands in the way of guidance to thanksgiving and intercession and prayer. So that we are a great body of God's children throughout the world, all looking up to our Heavenly Father at this moment; and we are looking up to Him with one great intent, and that is, in the spirit of real prayer to get alongside of our Heavenly Father's will and purpose for the world at this time. That is what prayer is—to get alongside of our Heavenly Father's will, asking God for what God wants. So that we are not selfish in our prayers to-day. We want God to enlarge our hearts, we want God to help us to take in His blessed will. So we value this moment when we can come together for this purpose of waiting upon God, whether it be for God's will for us at home with our own financial and other troubles; or whether we look upon the nations of the earth and see their difficulties too; or whether we think of India, or China and Japan—and I am sure we cannot think of China to-day without thinking of our brother, Bishop Mowll and his wife and what they have been suffering quite lately. He was with us this time last year taking a part in our meeting. We look all round, at home and abroad, and there are these great difficulties and, all of them have to be brought before God.

In the days of old when Joshua was raised up to be the leader, you remember, everyone of God's people had to take his part, everyone of them had to step down into the river Jordan and go through it. Not one exception. Hence the blessing of united prayer. At this time let us all take our part. No one must be excepted. Then there was the presence of God, symbolised by the ark, the priests going first, then the distance between them and the people—God put in His right place. That is surely what this gathering is for, and the gatherings throughout this week not only here but in every part. It is to put God in His right place,

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and the Church of God in our country and in the world, that He in all things may be glorified.

Then, before the taking of Jericho, there was a spirit of consecration before the face of the captain of the Lord's host. That surely must be our attitude to-day. "What saith my Lord unto His servant?" "To thee am I now come." In this Week of Prayer, among all the difficulties and trials that beset us, "Unto thee am I now come." And before Him we bow, and before Him we say, "What saith my Lord unto His servant?"—and we worship—that all that is to be done to-day and in future will be done in the presence of the Captain of the Lord's host in our midst.

Seasons of prayer followed, led, among others, by Rev. J. Chalmers Lyon, Dr. J. W. Ewing, Colonel Cleeve, and Rev. E. S. Carr. We were privileged to have at this meeting also Dr. J. Scott Lidgett, Vice-Chancellor of London University, whose brief address on the subject for the day, "Thanksgiving and Confession," appears on a later page.

TUESDAY, JANUARY 5th

The London Missionary Society kindly lent their Livingstone Hall for the meeting on Tuesday, when Dr. J. H. Ritson presided, and among those present and taking part were Rev. the Hon. W. Talbot Rice, Rev. Carey Bonner, Dr. John Wilson, Rev. Nelson Bitton, Rev. B. Grey Griffith, Mr. F. H. Hawkins, Mr. W. B. Sloan, and Mr. A. W. Payne. The brief address on the subject for the day, "The Church Universal," was given by Rev. H. Elvet Lewis, and it will be found on a later page.

WEDNESDAY, JANUARY 6th

Perhaps the most impressive meeting of the Week was that at the Moravian Chapel in Fetter Lane. It was international, and the snug, historic Chapel, tucked away so that its very existence may be unknown to many who pass its doors, was filled even to the galleries. The Rt. Rev. Bishop Ward, presiding Bishop of the Moravian Church, was supported on either side of the platform by the Pastors of the Foreign Protestant Churches in London. Switzerland, France, Germany, Norway, Sweden, Denmark and Finland were all represented, and in varying tongues each prayed for unity, peace and concord among the nations, and one of them fervently prayed for "this dear old England, which is trying to solve the problems of the world." It was a unique and inspiring occasion when all felt the presence and power of God, and the hour was all too short. In a brief address Bishop Ward said:—

I am quite sure I shall be acting in accordance with your wishes if the chairman's speech is cut down to just one or two sentences.

May I draw your attention to the fact that instead of the old accustomed heading to the subject of to-day, "Nations and their Rulers"—we find "International Friendship and World Peace." The words are changed, the meaning is the same, and our prayers are, in the first place, for the patient, long suffering peoples of the world, who long simply for the conditions under which ordinary intercourse between man and man can be rightly conducted.

My second word is this. Christians cannot be pessimists. Sometimes it looks as if the affairs of the world were dark; but they have been darker, and we believe that just as God, in the thousands upon thousands of years that have passed, has guided this world in such fashion that on the whole the people of the world have blessed Him, so that same God will guide the affairs of the nations in the future and cause us still to bless Him.

Then one word with regard to the action of Mr. Gooch in organising this meeting here to-day. It was a beautiful idea, it has been beautifully carried out, and we thank those brethren of ours from the Continental Protestant Churches in London, who have met with us here to-day to emphasise the fact that we are met for prayer—not to ask God to do just the thing that we choose to think is the right thing, but to place before God the need of the world, the need of Him, the God of all the world, to guide us aright, and the hope which we all have, that united prayer unselfishly thought and unselfishly uttered, shall enter in at the ears of the Lord God of Sabaoth, and shall bring down the fulfilment of that which is for our good.

Just another word. May I remind you that to-day is Epiphany. The whole Christian Church celebrates the manifestation of Christ, whether to the Gentiles, or whether to His own people, but the manifestation of Christ to the world. And when Christ is manifested to the world, then the fulfilment of all our wishes shall be accomplished, and we can unitedly pray, "Even so come, Lord Jesus, and redeem Thy world and Thy people."

THURSDAY, JANUARY 7th

At the opening of the meeting on the day devoted to the subject of "Missions," the Rev. W. W. Cash, D.S.O., O.B.E., Secretary of the Church Missionary Society, who presided, said:

I want to say one word as chairman of the Committee of British Missionary Societies, a word of welcome to the Church Missionary Society House. We always count it a privilege to welcome so many friends from other Churches and other Missionary Societies on this day in the week of the World's Evangelical Alliance Week of Prayer. In past years when we have met, it has been a real time of inspira-

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tion to get together and lay our needs before God. This year we meet under far more special circumstances than in any other years I know of. In this year of national crisis I think the burden of our prayer needs to be so much that God will pour out upon His people the spirit of intercession. We are not going to get through either our spiritual crisis or our national crisis without national repentance on the one hand, and a new and vital experience of God on the other. It is along this line that God would lay the burden of prayer upon His people to-day.

We meet in that sense in prayer on the 86th anniversary of the World's Evangelical Alliance, and it is a wonderful thing that for 86 years this great organisation has been gathering people, year by year, in this fellowship of prayer. We do want to thank God for the work it has done not only here in England. Mr. Gooch has here a whole sheaf of translations of these topics for Prayer in use all over the world, and there are a great many more to come in. Here you have one country after another where they have translated this paper that we are using to-day. The very last translation is an interesting one to us in the C. M. S., because it is a translation into Swahili, done at the request of Bishop Chambers of Central Tanganyika, and used in Tanganyika, Mombasa and Kenya Colony, for the first time. There is such a lot in this fellowship that is far wider than our City, or our Nation, such a lot that is linking us around the Throne of Grace with people of all nations and all races. I can think of countries I have visited and been in during this Week of Prayer, where one has enjoyed just that same fellowship that we have to-day, with Christians in Palestine, Egypt, the Sudan and other places. So in that sense of a great world-wide fellowship, in the sense of God coming to us in a new way, let us face our task this year, realising that the Saviour is an all-conquering, almighty Saviour, and He is bidding us to make our needs known.

Among those who took part in following petitions were Rev. B. W. Isaac, Rev. the Hon. W. Talbot Rice, Mr. Reginald C. Hart Dyke, Mr. W. B. Sloan, Rev. Nelson Bitton and the Chairman, and amongst the many missionary representatives in the meeting were Rev. W. H. Aldis, Dr. F. Bate, Mr. F. H. Hawkins, Mr. Gurney Barclay, Rev. E. F. E. Wigram, and Mr. A. W. Payne. The address by Rev. W. J. Noble, Secretary of the Wesleyan Methodist Missionary Society, appears on a later page.

FRIDAY, JANUARY 8th

On Friday, Rev. J. R. Temple, successor to Dr. Ritson at the Bible House in Queen Victoria Street, presided over a full attendance and an inspiring meeting throughout. In referring to

the subject for the day, "Home Life and Education," Mr. Temple drew attention to the fact of the universal interest which was being taken in the subject, rendered possible by the many foreign translations of the topics, which were being added to annually. Some intense prayers followed, among those taking part being Rev. Dr. R. Kilgour, Dr. J. W. Ewing, Mr. James Steel, Mr. Harold Sully, and Rev. A. J. Mortimore. Dr. Fullerton's closing address on "Family Prayer and the Family Pew," is given elsewhere, and should be widely read. The meeting throughout was one to be remembered.

SATURDAY, JANUARY 9th

For the first time we met at the headquarters of the Religious Tract Society in Bouverie Street, a gathering which rather crowded the spacious Committee Room, where for over a century the officers of the R. T. S. have met at breakfast on Tuesday mornings to conduct the business of the Society. Bishop Taylor Smith was supported by representatives of the Jewish Missions and other organisations, and among those who took part in prayer were Rev. R. Mercer Wilson, Rev. C. H. Titterton, Rev. F. J. Exley, Mr. A. W. Payne, and Mr. H. M. Gooch. In introducing the subject for the day Bishop Taylor Smith remarked:—

It is a delightful thing to find in this our last United Prayer Meeting of this Week such a crowd that all cannot get into the room where we have met for prayer. The reports which have reached me from one and another have given me great joy, as I hear of meetings not only well attended, but where the presence of the Lord has been manifest and the spirit of prayer has been outpoured.

On this last morning we have before us the gathering up of the fragments, especially our thought concerning God's people, the Jews, to whom we owe so much. I cannot understand anyone who does not love the Jew. We are indebted to him for our Scriptures, the Old Testament and most of the New. We are indebted to our dear Lord, for He was a Jew, Who gave Himself for our salvation. In these days there are those who tell you He only came to be a superman, an example of holy living. But you must never forget, as John Baptist never hesitated to point out, that He was "the Lamb of God who taketh away the sin of the world." Jesus giving unto us the His salvation. The next day, as He walks before us, He is our example for holy living, our sanctification following our salvation, but salvation first. Talking to an officer the other day, I said, "Do not be distracted or disturbed by those who say, 'Make Jesus your example, your hero, your ideal.' If He came to be our example only as a superman, how is it that there is no record of that marvellous life between the ages of twelve and thirty, when we should value so

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much every detail of that piece of a man's life—only the record that He was a carpenter. 'Is not this the carpenter?' That fact is very significant in these days for those who despise the Lamb of God."

The address which followed by Rev R. Mercer Wilson, the new Secretary of the Religious Tract Society, presented food for thought, as well as grounds for prayer, which alone can change "denominationalism" into fellowship:—

This is, I believe, the first time that the World's Evangelical Alliance has met in the Religious Tract Society's premises; and on behalf of the Society I would like to say a very genuine word of hearty welcome. May I especially say how glad we are to have my good friend, Bishop Taylor Smith, in the Chair, presiding at this meeting, whilst we gather around this venerable table in our library, where the Committee of the Religious Tract Society has gathered for their weekly breakfast for over one hundred years.

This is the first public meeting which I have the privilege of addressing in these premises, and I would like to say one brief word of personal testimony to the work and worth of the World's Evangelical Alliance in other places out of England, where I have known its operations. I have attended many of its meetings in Cork, Dublin, Kingstown, Toronto and other parts of Canada, and I would gladly give this testimony—that it is a valuable and strong influence towards increasing a realisation amongst Christian people of the "unity of the Spirit," which is "the bond of peace."

I want to add a brief message concerning a verse of Scripture—for we are here for Prayer rather than for exhortation. In Acts ii., 1, we read: "When the day of Pentecost was fully come, they were all with one accord in one place." The Vulgate rendering of the words "with one accord," is "*unanimiter*," from which, of course, our word "*unanimously*" comes. You can understand quite clearly what it means. They had one mind, one purpose, one ambition, one aspiration; they were gathered together for united prayer, and they were engaged in the worship of the risen Christ. "They were all with one accord in one place." In other words, Pentecost happened, Pentecost took place, when the disciples were ready. It seems to me that the reason why there is little or no Pentecost to-day is because the majority of us are not ready.

I was refreshing my mind the other day by reading Dr. Stanley Jones' book, "The Christ of every Road," and there he brings out with, I think, a masterly clearness that in the purpose of God Pentecost is normal Christianity. If that is so, then it is undoubtedly true that we are mostly subnormal, or abnormal, that we

are mostly anemic, that we are weakly, that we are very susceptible to disease germs. The most trivial things can upset us in all our Churches. Our own position and aims, our own power loom very large upon our horizon, and act as a very serious limitation to the power of God. What pettinesses there are in church life that we allow to harass us. They are appalling. Our Liturgy speaks in one place of "the danger we are in by reason of our unhappy divisions." It seems to me, we have become so accustomed to them that we do not regard them as unhappy divisions in many cases. In fact, we are guilty of glorying in them and being bent on their continuation. Religious Societies—I speak quite frankly—various denominations, Christian agencies at work, clash and overlap and are fiercely jealous one of another. It is a perpetuation and multiplication of what is mentioned in the Third Epistle of John, verse 9, where the writer says, "I wrote unto the church: but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not." Diotrephes is by no means dead. He is very much alive and very much multiplied; and this is far removed from that picture which the apostle gives in the first chapter of the Epistle to the Colossians, where he speaks of our Lord Jesus Christ as "Head of the body, the Church," and he adds, "that in all things He might have the pre-eminence." That is a very different picture, and that is what we have got to arrive at yet. "At Pentecost," says Dr. Jones, "religion was loosed from divisiveness, from divisive power, and it became the strongest unifying force the world had ever seen." That was true in the day of Pentecost, and I believe it is true in every way of Pentecost. We need to prepare ourselves for that to-day. But Denominationalism dies hard. The solidarity of Protestantism is a long way off, not to speak of the union of all believers in Christ. It is only as we gather round the Lord Jesus Christ as the centre, as the one for Whom and to Whom everything is done, that we shall become animated by the Spirit of Pentecost.

So I would like to stress the Prayer in this programme—"That every minister, evangelist, home mission worker, Sunday school teacher and witness-bearer may realise the essential equipment for service—be filled with the Spirit." When that happens, the Churches then are united. I am glad to notice that at the end of this programme it says: "In many places on Sunday, January 10th, special sermons will be preached on Christian Unity, with corresponding arrangements for United Communion." I am delighted to see that, and I hope that in many places it will be fulfilled. The more we can all get together to honour and glorify our Lord Jesus Christ, the more the Church will be blest and fruitful in all its activities the world over.

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EARLY REPORTS FROM HOME AND FOREIGN CENTRES

NEWCASTLE-ON-TYNE

This year United Meetings for Prayer were held in a hall in the centre of the city for five nights. The Bishop of Newcastle presided on the first night and gave a fervent opening message that was much appreciated. The President of the Free Church Council conducted the second night's devotion. On the third night the Chairman was a local J.P.—a member of the Society of Friends. The Missionary night was conducted by the minister of the Church of Scotland, formerly for 20 years a missionary of the Kikuyu Mission who speaks on the Alliance of Missions in Kenya. A Wesleyan Minister presided on the closing night. The attendances were small considering the size of the community—varying from 50 to 120; but they were representative both of the Church life and of the various evangelistic and Evangelical agencies at work in the city. The Civic authorities were also represented, the Lord Mayor himself being present on three occasions. The local Press drew sympathetic notice to the gatherings. This opportunity for united fellowship in intercession at the Throne of Grace was greatly valued by those who attended night after night. The gracious presence of the Holy Spirit of God was realised in not a few hearts. "Known unto God are all His works from the beginning."

LANCASTER

As has been the case in recent years the observance of the Universal Week of Prayer in Lancaster has been carried out by the Lancaster and District Fraternal of Clergy and Ministers. A service was held on Tuesday evening at St. Anne's Church, Lancaster, conducted by the Vicar, Rev. T. Mercer, M.A., when the preacher was the Rev. C. L. Wilson, M.A., B.D., of Centenary Congregational Church, Lancaster. Last evening, Thursday, a service was held at Brook Street United Methodist Church conducted by the Minister, Rev. F. J. Jenkins and the preacher was the Rev. S. B. Latham, M.A., Vicar of St. Thomas' Church, Lancaster. Anglicans, Presbyterians, Congregationalists, Primitive Methodists, United Methodists, Wesleyan Methodists and Baptists united in the services.

BRADFORD-ON-AVON

Under the auspices of the World's Evangelical Alliance the Universal Week of Prayer has been observed in this town, special services being held in the various places of worship. On Monday the service was at the Parish Church where the Vicar (Rev. Canon Clarke) and the Wesleyan Minister (Rev. E. G. Corbett) took part. On Tuesday Rev. A. Bosher (Baptist) preached in the Congregational Church, while on Wednesday, Rev. W. Bryant (Congregational) was at Zion Baptist. Thursday evening the Vicar preached at the Wesleyan Church, and on Friday the Rev. L. K. Fletcher (Congregational) preached at Providence Baptist Church. The week terminated with a united service on Sunday in the Congregational Church in which both Anglican and Free Church Ministers took part.

NATHERLEDGE, DEVON

The Annual "Week of Prayer" was again the occasion of a united witness by all the Churches in the town. Meetings were held alternately in the various Sunday School rooms; these being taken in turn by Church of England members and Non-conformists. The attendances were good, and the subjects taken those suggested on the programme. Following up a suggestion made at the annual meetings of the World's Evangelical Alliance the Friday's meeting was devoted to a young people's night, and was conducted throughout by young people. The experiment was highly successful, the room being crowded. A feature of the meeting was four short addresses given by a Sunday school teacher, an Oxford undergraduate, a Nonconformist Local Preacher, and a Church of England Lay Reader.

MALMESBURY, WILTS

I am glad to report the best meetings for the Week of Prayer we have had, notwithstanding the very inclement weather each evening. On Monday there was a united service at St. Mary's Church, when Rev. W. R. Wakefield of Westport Congregational Church gave the address. Tuesday's meeting was held in the Congregational Church, and was presided over by Alderman Adye, and addressed by Rev. T. A. Hawes (Anglican). The Vicar addressed Wednesday's meeting in Westport Congregational Church, while the Mayor conducted Thursday's gathering in the Moravian Church, when the address was given by Rev. H. Milnes-Walker. On Friday the meeting was at the Primitive Methodist Church; and the week closed with a splendid Intercession Service in the Abbey Chapel, conducted by the Vicar. Great interest was taken in the services throughout, and there were large congregations. This is the first time the Clergy have spoken in the Free Churches and a Free Church Minister in the Church of England.

WATTS NAVAL TRAINING SCHOOL, ELHAM

We used the special Form of Prayer for the Nation issued by the Alliance in our Chapel Services on Sunday, January 3rd, and found it very helpful. During the week at our morning Parade Prayers for staff and boys we followed the subjects of prayer daily. On Sunday Morning, January 10th, the subject of "Oath" was spoken about. Trusting that the Week of Prayer may be a great spiritual help to our nation and other countries of the world.

MARTOCK, SOMERSET

We have held our meetings as you will see by enclosed leaflet. We had good meetings, and the spirit of prayer prevailed throughout. The attendance was not so good as previous years owing to much sickness and wet nights, but we trust the influence of these meetings will be lasting.

NORTHWOOD, MIDDLESEX

The Week of Prayer was observed here, those co-operating and taking part including Bishop Taylor Smith, K.C.B., the Vicar of Northwood, the Vicar of Emmanuel, Northwood and the Ministers of the Wesleyan, Presbyterian, and Primitive Methodist Churches. The attendances averaged

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about 100, and it is hoped that as a result a weekly united prayer meeting will be started in one of the churches.

MELKSHAM, WILTS

You will be pleased to know that the meetings were well supported, and very united, Anglican, and Free Church Ministers, as well as the Salvation Army, co-operating. On Sunday, January 10th, the annual exchange of pulpits took place with the Free Churches, and a well attended United Communion Service was held in the Congregational Church.

EDINBURGH

The Universal Week of Prayer was combined with the usual Noon Meeting at the Guild Hall. The printed programme of the World's Evangelical Alliance was circulated, and a special pulpit intimation was sent to every minister in the city, along with a copy of Professor Gossip's address on "The Marks of the Holy Spirit" given at the Church of Scotland's Forward Movement Congress in Glasgow. Each day the attendance was considerably larger than at the ordinary Noon meetings. During the first half of the hour, short addresses were given; through the second half there flowed a stream of free prayer and cordial fellowship.

WORTHING.

You will be glad to know our meetings were well supported and characterised by a high spiritual tone. Many of the local clergy and ministers associated themselves with the movement and took an active part in the meetings. Nearly 200 persons attended the United Communion service, a very quiet and beautiful service. All speakers emphasised the peculiar need of an earnest seeking for God's guidance and counsel for "the present distress."

AXMINSTER, DEVON

In connection with the Universal Week of Prayer special services were held in the Congregational Church on Sunday, January 3rd, the morning service being followed by Holy Communion, which was largely attended. During the week meetings were held in the Wesleyan Church, when the speaker was Rev. J. R. Way, Baptist Minister of Kilminster, and in the Congregational Church, where the Vicar of Kilminster was the speaker.

CHARD, SOMERSET

A series of Prayer meetings have been held alternately at the Congregational, Baptist, and Wesleyan Chapels. The meetings have been well sustained, the attendance being larger on each succeeding evening. The various Ministers presided in rotation. The custom of holding these meetings may now be considered as permanently established.

MACCLESFIELD

Special united services were held in the town throughout the Week, arranged by the Clergy and Ministers' Fraternal, and taking place in the Parish Church. On Sunday morning January 3rd, the

service was attended by the Mayor, the Deputy Mayor, and members of the Town Council. The Vicar (Rev. N. A. Vesey) conducted the service, and in the course of his sermon said "They did need the spiritual forces of their land to co-operate at such a time as this, and give a definite lead to the country in spirit and fellowship and friendship." The services were attended by large congregations throughout the week.

BOURNEMOUTH (EAST)

The Salvation Army co-operated with the Free Churches in celebrating the Universal Week of prayer in this part of Bournemouth. The services were held under the auspices of the World's Evangelical Alliance, which aims at the cementing of denominations for a single cause. The Ministers of the Wesleyan, Baptist Congregational and Primitive Methodist Churches, with the C. O. of the Pokesdown Salvation Army, exchanged pulpits during the Week, and the addresses were most helpful and varied. The Week concluded with a united Communion Service in Rosebery Park Baptist Church. The attendances were excellent throughout.

SUDBURY, SUFFOLK

According to custom the Universal Week of Prayer was observed in Sudbury, the opening meeting being held in the Baptist Church and the address given by Rev. T. G. Piper (Congregational). On Tuesday the Wesleyan Minister presided over a good gathering, which was addressed by the Salvation Army Officer. The Rector of Sudbury (Rev. J. F. Hughes) took the chair at the Wednesday evening meeting in the Parish Hall, and Rev. J. Kirby (Primitive Methodist) addressed a large meeting on the topic for the day, "International Friendship and World Peace." The following evening the meeting was held in All Saints Schoolroom, and Rev. J. Hughes spoke on "Home Life and Education." The week's meetings concluded with a United Communion Service in the Congregational Church. The Alliance programme was followed throughout the Week, and the opportunity for united fellowship and prayer was greatly appreciated by those attending.

PAIGNTON, DEVON

Meetings were held here each evening of the week at different places of worship under leadership of the various Ministers, who interchanged churches. The denominations taking part were Church of England, Wesleyan Congregational, Baptist United Methodist, and Salvation Army. The attendance averaged about 50. The weather was very stormy.

The meetings were very hearty and bright, and many expressed gratitude for the opportunity of meeting together for prayer.

CHESHAM, BUCKS

We observed the Week of Prayer each evening last week, Anglican clergy and Free Church Ministers sharing in seasons of most helpful fellowship. The attendance each evening was excellent. I want to express gratitude for the lead given by the Alliance in gathering Christian people for united prayer.

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PONTEFRAC, YORKS

Meetings were held nightly in Pontefract, and further meetings in the surrounding district. In all cases the gatherings united the friends from the various denominations. These were for the most part better attended than in the previous year and "Faith Hope and Love, these three," were manifest. A great spirit of earnestness prevailed. On the Sunday following, exchanges of pulpits were made in all the Free Churches by both ministers and laymen and in the Town and District four helpful United Communion Services followed bringing to a close a most inspiring week. Still, however, there is a great need for the rank and file of our Churches to return to Prayer, and our young people especially need more attention towards this end.

BARNET

The meetings in this town were very well supported all through the Week, and especially so towards the end. There was a keen spiritual atmosphere and many found the united meetings very helpful. Part of their great value lies in the fact that Christians of various lines of thought are brought in contact with one another, and so come to realise their unity in regard to great foundation Truths which all hold in common.

BOSCOMBE

We had excellent meetings held each night in St. John's (Ch. of England) Baptist, Congregational, and Wesleyan Churches, also the Salvation Army and Keswick Hall. The Vicar and ministers of each Church gave an address according to programme each evening. The truth of divine promise was realised "Wherever two or three are gathered together in My Name there am I in the midst," and many felt it good to draw near unto God.

ILFRACOMBE

United gatherings were held in the Congregational Lecture Hall, kindly lent for the occasion, the old Town Hall not being available as in previous years. The attendances were not quite so good as usual, the weather being very unfavourable for a large part of the time. Ten ministers presided in turn and gave a distinct variety to the Meetings. There was a sense of earnestness and sincerity in them all. Many prayers were offered for revival locally and throughout the country. It was felt that this was the great need of the time. Unity amongst Christians was certainly realised and hymns were heartily sung. More young people were needed, especially audibly to pray. Some old standards had been removed and it is devoutly hoped that new ones will take their place and carry on the good work of the past. A note of faith and expectancy was clearly sounded, and showers of blessing upon the parched spiritual soil were earnestly sought.

ST. BURYAN, CORNWALL

The Annual Week of Prayer was held for the second time at St. Buryan from January 4th to 9th inclusive. As on the first occasion, the meetings were held at 7 o'clock in the evening alternately at the Wesleyan and United Methodist Chapels, under different Chairmanship each evening. The occasion

closed with a united gathering for the Lord's Supper in the Wesleyan Chapel after their Sunday evening service on 10th January, the service being administered by the Wesleyan Minister and Rev. O. R. Walkey. The weather was unfavourable to large attendances which were consequently smaller than last year. At the closing united service 29 partook of the Lord's Supper.

TENTERDEN, KENT

We cannot report great numbers each evening—the average was about thirty—but our prayers were heartfelt and carefully followed the scheme outlined in your hand-bills. There is no doubt that our coming together will increase our zeal for Christ's Kingdom, and also help Him in ways beyond our comprehension.

TEDDINGTON

I am glad to say the gatherings here were decidedly better attended than last year, and prayers were largely intelligent and wide embracing. I think all feel that something positive, though necessarily intangible, has been accomplished. The world situation in itself constitutes a clarion call to God's people to prayer.

ABERDEEN

Our programme was a combination drawn from various sources, and the audiences also were made up of different elements. The Missions at work in Aberdeen were represented. Jock Troup the Evangelist came along regularly, and there was a returned Livingstonia missionary usually present. There was considerable freedom in the conduct of the meetings, and opportunity was always given for free prayer, but different leaders varied in the extent to which they themselves directed the petitions. There was no overlapping. The free prayer gained in intensity. Much of the arranging was spade work. No combined effort had been held here for years, so we cannot say what has been accomplished. We have seen real possibilities, but time will be required for them to reach fruition. I have heard high appreciation expressed from several who were present. Our meetings were not large, never above 50 or 60, but we are profoundly thankful to you for the inspiring vision of this great approach to God for renewal.

BECCLES, SUFFOLK

The Universal Week of Prayer was observed in this town under the auspices of the Alliance. Services were held in the various churches, all the clergy and ministers of the town taking part. There were very good attendances each evening. On Sunday, January 10th, a united meeting was held at the Red Triangle Hut, when the address was given by Adjutant Cameron of the Salvation Army; and others taking part included the Rector and the Free Church Ministers. The singing was accompanied by the Salvation Army Band.

BEYROUT, SYRIA

In our school here we had special meetings for prayer each day, either unitedly or in smaller groups. Numbers of both staff and girls also attended other gatherings for prayer each evening for the Arabic speaking congregation. Differences of language are forgotten as we all meet around

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the Throne of Grace and bring our common petitions to our One Father. Many thanks for your help in sending us the leaflets.

ECCLER, LANCS

The Week of Prayer has been a wonderful help to our different churches. We had good meetings, and the presence of the Holy Spirit was felt at all of them. We have all been drawn closer together, and we intend to keep on praying for unity.

NEWARK-ON-TRENT

The meetings this year have been very well attended, and the spirit throughout has been good. In each case the gathering has been in the church building itself, and where possible the full choir has been there to assist. We are all very much encouraged by the readiness of the people to pray in all cases where the opportunity was given. We thank God, and take courage.

ANTRIM, N. IRELAND

The meetings were very well attended, better than for the last fifteen years. We arranged that the four Churches sent their choir each night. On Friday we had the combined choirs. This proved to be an added attraction, and I believe the meetings have created a deep impression for good. We pray that the Holy Spirit may deepen the work done, and that the glory of the Name of Jesus may ever be more and more exulted in this town and district.

VARNA, BULGARIA

We had a very successful Week of Prayer this year. It was a real international and interdenominational gathering for the purpose of thanksgiving and prayer to our common Heavenly Father. The meetings were held in the Methodist Episcopal Church, being the largest and most central place for this purpose. Here for several nights we saw how it was possible for Bulgarians, Greeks, Armenians and Germans; for Methodists, Baptists and Congregationalists to get together as ONE in Christ Jesus, our Lord. The meetings were opened on Sunday, January 3rd, with an address on "The Way of Renewal," and for every night we had a different speaker, following the official programme. The meetings were very well attended, and the spirit of prayer prevailed through the whole week. There were several decisions for a new and more consecrated life in Christ Jesus.

YORK

Sunday, January 3rd, was marked in practically every York church I believe, including of course, the Minster. Two Parishes issued their programme jointly with the Nonconformist Ministers in those areas, and under the signatures of C. of E. clergy and the Free Church Ministers these were distributed at every house in both parishes, touching a population of between 9,000 and 10,000.

MARKET DRAYTON

The Week of Prayer was observed in Market Drayton, and the meetings were exceedingly helpful. The attendances varied, and in some cases were quiet as good as any in previous years. The Vicar of Little Drayton gave the address at the Baptist Church, and the Vicar of Emmanuel spoke

at the Wesleyan Church; the Wesleyan Minister giving the address at Little Drayton Parish Church, and the Congregational Minister at Emmanuel Church.

SHEFFIELD

The meetings were held every evening, and on most nights were well attended. Different speakers dealt with the various topics, and we had as speaker one evening, a Canon of the Anglican Church in Sheffield. The gatherings proved of much help and inspiration, and the realisation of the universal character of the Week of Prayer as a source of joy and thanksgiving.

BRISTOL

We have again had an astonishingly good time from the Monday to Friday at the Central Prayer Meetings. The attendances were even better than they were two years ago, and on Thursday we had, unfortunately, to turn people away. Still, a crowd is better than a sprinkling. The tone of the meetings was of the highest. The form was the plain old-fashioned type of Prayer Meeting, familiar to me from childhood, and the addresses were without exception five to ten-minute gems of thoughtful spirituality. They have been a very real uplift to all who attended. I shall look forward (D.V.) to next year.

NAPLES, ITALY

The Week of Prayer in Naples has been a most blessed period of intercession. Never before have the churches been so absolutely packed and crowded, and every evening in succession, by an ever-increasing number of people who stayed (many of them had to stand) for two hours and longer, praying and singing. Women as well as men prayed, and at the last meeting, in Portici, many boys and girls from the "Casa Materna" got up and uttered most fervent petitions to the Lord. The whole week has been a holy time, during which we have felt the presence and power of the Spirit of Christ.

DURSLEY, GLOS.

The Congregational and Wesleyan Churches united as in former years. There were four meetings and a United Communion Service on the evening of Sunday, January 10th. The weather greatly interfered so far as attendances are concerned, but the true spirit of prayer was manifest at them.

JUDSON COLLEGE, RANGOON, BURMA

Our College services are usually somewhat broken up at this time of the year due to the interval of holidays. However, we arranged for a special Communion Service for students who were still in the hostels. It was held yesterday (January 3rd) and the attendance was good. We centered our thought upon the Universal Week of Prayer. There will be at least one more meeting during the week, conducted by the students themselves. Next Sunday, we will join others in other places in the special service, with special thought on Christian Unity. This represents all that we are doing in a group way; but the faculty and students who are in residence are joining the Week of Prayer in private devotions.

The Day of National Prayer

The Archbishop of Canterbury's Broadcast Address from Canterbury Cathedral on Sunday, January 3rd

SUNDAY in the long story of our nation has a New Year come bringing with it issues so grave, anxieties so pressing. Let us meet it with the summons "Lift up your hearts," and the response "We lift them up unto the Lord." There is need of that summons, for the outlook calls for high-hearted fortitude. The year which has gone brought us within sight of a great peril. We may well be thankful that prompt and drastic measures were taken to avert it: thankful, nay, proud, that the crisis was met calmly and without panic. The whole nation pulled itself together and showed that it realised the danger and faced it in a spirit of unity and determination. But the danger is not over. The New Year dawns in darkness and the clouds which darken it cover the whole earth. The nations of the civilised world are struggling to get free from a burden of economic depression which lies with paralysing weight upon them all. Only united action can lift it, and united action so far has not been achieved. Yet while statesmen and economists discuss and confer the relentless force of facts may at any moment precipitate disaster in one country which will spread its blight over all the others.

THE CALL AND THE RESPONSE

How, then, ought we as a people to bear ourselves in the midst of all these anxieties? We must banish fearfulness and despondency. We must banish equally the recklessness which mutters, "Let us enjoy ourselves as best we can, and leave these problems to settle themselves. Let us eat and drink, for to-morrow we die." We must have the candour which frankly faces the difficulties and the courage which resolves that they must be overcome. Let each one of us stand steadfast at his own post, whatever it may be, ready to give the best of his thought or work to the service of his country, watchful for the chance of helping others, and, if the call comes for any sacrifice, strong to endure it. Just because the New Year opens with these clouds of anxiety surrounding it the summons comes, "Lift up your hearts."

And the response? Surely for all who have faith in God it must be "We lift them up unto the Lord." For these great qualities of character which the times demand must come from a source higher than ourselves.

If we lift up our hearts high enough to reach God in remembrance and prayer, then His own Spirit will be given to strengthen ours. It is therefore most right that this first Sunday of the year should have been kept, with the approval of our King, the head of the nation, as a Day of National Prayer. Throughout the land, in town and village, the nation, at least that great part of it which believes in God, has lifted up its heart to Him. We who by our presence or through the listening ear have joined in this short and simple service in the venerable birthplace and Mother Church of English Christianity have had our part in this uprising of a Nation's prayer. Let the observance of this day set its tone to the whole year. The World's Evangelical Alliance is making it in this and many other countries the beginning of a week's offering of intercessions for the renewal of the world. That is good. Yet it is not days or weeks only of prayer that we need. It is prayer sustained as a permanent part of the nation's life. For it is through prayer that the nation consciously turns its life towards God and makes and keeps its remembrance of Him.

PRAYER OUR FIRST RESORT

People sometimes think and speak of prayer as if it were the last resort when all other efforts have failed. In truth, prayer is, or ought to be, our first resort, so that into all other efforts we may bring a right spirit and a right direction. For, in the first place, the very act of prayer steadies the mind and nerves the will. And it is just this strengthening of the national spirit at a critical time that we need. Must we not admit that of recent years haste and heedlessness and the allurements of material comfort have been slackening the moral fibre of the people? It may be that the very shock of crisis has arrested the process. But most certainly sustaining and carrying through all the measures necessary for the restoration of our credit and trade, and for taking our share in the recovery of the world, there must be in the Government, in Parliament, in the body of citizens, a strong and courageous spirit. Prayer lifts us out of our weakness, our perplexity, our confusion, into contact with eternal Power and Wisdom

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and Truth. It is through this conscious contact with the Eternal God that the spirit of the nation will be kept high and steadfast. "Who is among you that feareth the Lord that walketh in darkness and hath no light? Let him trust in the Name of the Lord and stay upon his God."

Remember, in the second place, the true object of prayer. It is not to ask God to do what we wish, but to ask that we may know and do what God wills. Belief in God must mean belief that He has a purpose for men not only as individuals but as nations, though He leaves them free to thwart or to fulfil it. The fullness of that purpose is veiled from our eyes. But in the mind and spirit of Jesus Christ as these are reflected in the New Testament He has "shown sufficient of His light for us in the dark to rise by." Here are the laws of that kingdom of righteousness, justice, brotherhood and peace to which it is His purpose to win the loyalty of men and nations. Let me rehearse some of them—they sound like the bells of some high tower above the din of the streets:—Love your neighbours as yourselves. Do to them as you would wish them to do to you. Look not on your own things only, but also on the things of others. You are members one of another so that the hurt of one member is the hurt of all, the good of one member is the good of all. Bear ye one another's burdens and so fulfil the law of Christ.

THE RIGHT SPIRIT

Of course, these great principles cannot of themselves solve problems of national and international finance, trade and industry. But they can determine the spirit with which these problems are approached. And it is the spirit that matters most. Again and again experience has proved that the results which go out from any conference depend upon the spirit which came into it. If there is a wrong spirit everything goes wrong. Friction grows and difficulties thicken. If there is a right spirit everything seems to go right, and in a surprising manner difficulties are overcome. In this New Year our own country and the whole world will be entangled in a thicket of problems most grave, most difficult. The spirit which will most surely clear the ground and win a way through to just and lasting settlements will be the spirit of loyalty to the laws of God and of His Kingdom.

In the sphere of international relations this truth is being enforced not by the pleas

of preachers, but by the relentless pressure of facts. The very economic confusion and dislocation which holds all the nations in bondage is itself the proof that they are one body. It is only by making this truth the basis of international policy that they can be set free. If the spirit of self-seeking nationalism were to prevail—pressing its own advantage to the hurt of others, maintaining armaments for its own security so as to menace the security of others, refusing to adjust the old burdens of War debts and reparations to the actual conditions of a troubled world—then there is no way out. The laws of God's Kingdom cannot be ignored with impunity. Disregard of them will bring inevitable judgment, and the whole future of civilisation may be imperilled. On the other hand, let the statesmen of our own country and of the world, strengthened by the public opinion of all Christian citizens, act upon the truth of the fellowship of all nations in one body and be ready to bear one another's burdens—then they will know that the Will of God is with them. Seeking first the Kingdom of God and His righteousness, they will find that slowly and surely all those things will be added which are needed by a suffering world.

THE PERSONAL APPLICATION

Well, I fear that to some of you these thoughts may seem remote from your daily lives. They seem to spring naturally from the purpose of this Day of National Prayer. But let me close with a more personal word. I think of what this New Year may bring to each of you now listening to me of duty, of responsibility, of joy, of sorrow, and it may be of anxiety for your work and your home. That you may be strong to meet the unknown future with hope and trust I would bid you lay fast hold on the one unchanging Reality and "stay upon your God." Remember the old words—"Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known unto God, and the peace of God which passeth all understanding shall keep your hearts and minds." For the guidance of our life, personal and national, there is one shaft of light which pierces the clouds. If we follow it we shall at least know that we are on the right road. It comes from Him Who bore our human nature through darkness into light. Listen to His voice as it still rises calm and clear—"He that followeth me shall not walk in darkness, but shall have the light of life."

National Crisis and Confession*

By Rev. J. SCOTT LIDGETT, M.A., D.D.

(Vice-Chancellor of London University)

It is clear that 1933 will prove to be one of the most critical years through which mankind has ever passed. What has been said in prayer already shows that we cannot possibly avoid making the world situation our foremost concern as we come before God together at the present time. But we do well to begin with thanksgiving even before we confess our sins and shortcomings, and before we offer special petitions for the help that we and the world so sorely need; for after all we have a great deal to be thankful for, and not least of all in this country.

When you come to think of it we must indeed recognise the grace of God in so enabling us to order our social, industrial and political life, that though there is hardship here and there felt by many, national disaster has not come upon us; and that this country is prepared as it never was prepared before to bear the strain of the great emergency that is upon us.

There is another reason for thanksgiving which I would like to emphasise. It is true that you cannot look upon any part of the world without discovering danger and distress. It is true that in regard to the economic crisis the specialists neither agree in their diagnosis of the complaint nor in the remedies that they offer for relieving it. However much we may thank God for rulers and statesmen, they also prove inadequate, and the outstanding feature of the emergency through which we are passing is that every part of it has world-wide implications and repercussions; that, as never before, mankind as a whole is called to realise the truth of what St. Paul said long ago, that "If one member suffer, all the members suffer with it." All this shows the gravity of a universal crisis.

Yet, on the other hand, the trouble is not so much in the realm of practical affairs, whether international or economic or industrial. The chief difficulty is with the heart

of man, with its unwillingness or inability to accept the mind of Christ as the organising principle upon which the welfare of mankind must be based. Bloodshed, of course, is contrary to His mind. The ill-will and distrust by which India is afflicted is plainly due to the same cause. But, in reality, if only mankind, as a whole, overcoming its resentments and its fears and its sectional interests, would not only enable but empower and instruct its statesmen to look at things in the spirit of that universal brotherhood for which the Gospel stands, a way might be found out of our difficulties, and perhaps speedily; and that change of heart would enable God—I say it reverently—to make the perplexing new conditions which baffle the wisdom of man the occasion of a new great departure in the fulfilment of His purpose of love.

In my youth there was a long discussion as to whether the Sermon on the Mount was practical politics. The world will come to see that no other principles of life are practical politics either for societies and nations, or for individuals; that unless we can learn to walk together in the love of God and in the love of one another, things must go astray, because we are at issue with the Sovereign Love in and for which mankind has been created. That is the plain fact. Therefore, when nations, facing particular problems that are universal in cause and character, stand out in isolation from and distrust of one another, it is perfectly clear that they are neglecting to utilise that Divine grace revealed in Christ which is ready for their use if they would but have it. Grace is ample in quantity—if that expression may be allowed. It is precisely what is needed in quality. Therefore we do well to thank God that He has put these resources of His love at our command and

*Address given during the Universal Week of Prayer (at the Central Hall, Westminster), on Monday, 4th January, 1933, The Ven. The Archbishop of London, presiding.

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at the command of man ; and then to confess that our guilt as individuals, as Churches, as nations, is that we have not put ourselves spiritually in line with that love of God which, as Dante said, "moves the sun and all the other stars," but which, above all, would move and actuate human minds and wills in fellowship with God and in fellowship with one another. That is really the plain issue. . The return to God, the thinking His thoughts, entering into the spirit of His love, seeing things from His standpoint as He uttered it in the Lord's Prayer—that is the one way by which statesmen and peoples can be moved surely and slowly forward to find a remedy for their troubles, and mean-

while to assuage and to mitigate hardships that flow from them.

So we do well to pray that God may give us "a heart of wisdom." It is only as we come to have that heart of wisdom that He will be able to show to His servants His work, and to prosper their handywork upon them. So let us thank God for the resources which are available, and pray that in penitence, faith, and self-surrender we may lay hold, that our nation may lay hold, that mankind may lay hold of the resources which God in Christ Jesus has put within our reach, not only for our personal salvation, but for the salvation and well-being and progress of mankind.

Family Prayer and the Family Pew*

By Rev. W. Y. FULLERTON, D.D.

Two of God's best gifts to us are the home and the child. How different life would be if we came into this world grown-up and there were no children. How different life would be if we had to live in this world as units instead of as families. So we thank God, to begin with, for the home and for the child, and we recognise the love that lies behind the family and the home. The Lord says, when He wants to bless His people that He will "set the solitary in families ;" and when we pray, as we have it in the Epistle to the Ephesians, we lift up our hearts "to the Father of our Lord Jesus Christ, of whom every family in heaven and earth is named." I am taking the Revised Version. If you prefer the other Version, "the whole family," then that makes us all one great company.

I would like to plead for two things in a few brief words this morning. The first of them is Family Prayer ; and next The Family Pew. It is a very great thing for a home to rear the altar early in the morning. Our brother who prayed just now desired that the family altar might stand firm amongst

Christian people. It does so much for us if we begin the day as a whole family with God ; it gives a tone to all the rest of the day, it stays some sharp words, some wrong actions that might otherwise mar its hours : it leads us to the Bible ; it suggests the beauty and the blessing of personal prayer. I do not think we know how much we have owed in past days to the simple gathering, to the few broken words that have been uttered then, to the texts of Scripture that have guided our thoughts day after day. There is the persistent effect of it. John Morley, an avowed agnostic, in his "Life of Gladstone," says that when they went to the North of England nothing remained with him with so much power as the memory of the simple family prayer in the home where those two great men were entertained.

It has been said sometimes that the sons of ministers turn out badly. I am almost afraid to say that, because I know there are

*Address given during the Universal Week of Prayer (at the British and Foreign Bible Society) on Friday, 8th January, 1912. Rev. J. R. Turner presiding.

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two of them on the platform! At any rate they have turned out well. But it has been suggested that young folk who are indoctrinated with religion early get tired of it and have their fling afterwards. There was a minister's son who felt that was an unjust idea, and he tried to test it by the Dictionary of National Biography. I am not going to say that every name there is the name of a good man; but anyhow they are all names of distinguished men. Going through the names of the dictionary this found out that the sons of ministers were more than the sons of lawyers and artists and soldiers put together. So that it looks as if they do not turn out so badly, after all. When we see how sometimes from religious homes there come striking personalities, we wonder how it is done. It would be a great thing if we could look into the home and find out.

Happily there is one glimpse we can have into such a home. Wesley's Journal is one of the great books of the world. In Bunhill Fields—where there are so many notable saints interred, amongst them John Bunyan, Daniel Defoe and Blake, three "God-haunted men"—Susannah Wesley, Wesley's mother is also buried. A letter that she wrote to her husband is given in the Journal where there is the account of her funeral. The father, a clergyman, was at St. Margaret's Churchyard, Westminster, and the mother wrote:—

"I am a woman, but I am also mistress of a large family; and though the superior charge of the souls contained in it lies upon you; yet in your absence I cannot but look upon every soul you leave under my care, as a talent committed to me under a trust, by the great Lord of all the families, both of heaven and earth; and if I am unfaithful to Him or you, in neglecting to improve these talents, how shall I answer unto Him, when He shall command me to render an account of my stewardship? Soon after you went to London last, I lighted on the account of the Danish missionaries." She tells how her heart was stirred as she read of their devotion to Christ, and she adds:—"I felt that if my heart were sincerely devoted to God, and I was inspired with a true zeal for

His glory, I might do somewhat more than I do. I thought I might pray more for them, and might speak to those with whom I converse with more warmth of affection. I resolved to begin with my own children; in which I observe the following method:—I take such a proportion of time as I can spare every night, to discourse with each child apart. On Monday I talk with Molly; on Tuesday with Hetty; Wednesday with Nancy; Thursday with Jacky; Friday with Patty; Saturday with Charles; and with Emily and Suky together on Sunday."

Such were the influences that surrounded John Wesley and Charles Wesley in their youth. It was no wonder they became such devoted saints.

The second thing that I want to speak about is the Family Pew. I am a hearty friend of all the organisations for boys and girls—Brigades, Scouts, and what not! It is delightful to see them going in their companies to the house of God. But how much better it is to see children going with their parents. In the first place, perhaps the parents would come a little more regularly if they brought their children, and the children would come with a great deal more joy if they came with their parents. It has come to be rather a fashion in the churches, that the children should be separated from their parents and put into a group by themselves; I am sure that is wrong. It is a good plan for those who have no children of their own to adopt a child or two, children who have no parents to come with them on Sunday morning. I suggested that to my church and congregation years ago, and there was a charming old maiden lady who took the hint, and next Sunday morning she came holding a child by each hand, and then she was able to look after those children, and invite them to her house to tea, and think of them on their birthdays. It is not enough to talk about the home, not enough to sing about the home. Let us seek, above all things, in the prayer of the home and in the education of the Church, that the children may come in contact with Jesus Christ quite early.

The Universal Church :

Its Glory in Unity and Unity in Glory*

By Rev. H. ELVET LEWIS, M.A.

OUR attention has been already called to the meaning of this particular day of intercession for the Universal Church, and to the triumphs and difficulties of those who are working for Christian unity. I have no doubt we are sometimes, all of us, discouraged. We have heard, in the arranged programme for the Week, of the survival of bitterness. We have heard of hindrances at home and abroad. In our own hearts, in our own Churches, in other hearts and other Churches, have we really any ground of expectation? Is our hope founded on something secure? We are glad to remember an organisation like that which brings us together this morning—the World's Evangelical Alliance. And surely we are not so foolish as to undervalue what creeds and liturgies can do to bring mind and heart together. But are we going to depend even on the finest organisation, or an agreed creed, or beautiful liturgy. If so, we are going to be disappointed; however thankful to God we may be for all these helps, we shall be disappointed.

Well, then, what ground of hope have we? We have been already brought back to the only security of Christian unity in that prayer, a part of which was read from the Gospel of St. John (chap. xvii). My hope, and your hope, of Christian unity centres in the greatest prayer in the world that was ever known, the prayer for the unity of all like-minded people with Christ. Whatever else may fail, the prayer of the Son of God can never fail. The Father honoured Him, gave Him His glory, and He, again, has given His glory to those who love Him.

For a moment we will pause to ask, What glory has Christ given? He has not given us the gift of miracles as He possessed it; and we have not come into the heritage of His perfect life as yet. Well, what glory has He given to His disciples? The glory which He had received from the Father—

not simply His own nature, but rather His mission. God glorified His Son in giving Him the opportunity of redeeming the world, and the Son will never forget it. He will praise God in the midst of His brethren, thanking the Father for the privilege of becoming the Saviour of mankind. Whatever service an angel may be given to perform, it has not been given to the highest angel to save a human soul. The choice of God was the only begotten Son. Glory He had in heaven with His Father, but here is a path of glory which He will travel, and He alone, in completing the redemption of mankind.

But then He tells us that that glory He will give to every one of His disciples—not simply to receive grace, but to impart it by the help of the Spirit; not only to receive salvation, but to proclaim it and publish it, so that the glory of the Son may become the glory of the Church. Therefore the glory of the Church is not simply to enjoy the grace of God in its own sanctuaries, to partake of the sacraments and be thankful, but to think of the ones outside, hungry, expectant, ill at ease, without knowing why all the time. The grace is in the heart of the Church and on the tongue of those who proclaim the Gospel. That is the glory which Christ has given to His Church above every other glory. He is the Saviour, and we are to help Him to become the Saviour of all men. If He stands, as though outside the sheepfold, looking in many directions and unto the farthest wildernesses, saying, "Other sheep I have; them also I must bring," we must listen and say, "If He is longing for the other sheep, we must help to bring them in." It is not enough for us to be in the safety of the fold, but we must be with Him. The glory that the Father gave Him is to become the glory of all who love

* Address given during the Universal Week of Prayer (at Livingstone Hall, Westminster), on Tuesday, 8th January, 1902. Rev. J. H. RYAN, M.A., D.D., presiding.

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Him, and that glory will become a message. So He tells us, so He prays. When all the disciples are one, the world will know; and when our unity has been made perfect I have no hesitation in saying that the whole world will become the Church of Jesus Christ. It cannot help it. The power will be so mighty and so Christian, and the glory will be so outshining, that the very unity of those who love Jesus Christ will help to bring the salvation of the world into completeness. We can find tints of the rainbow distributed in sunset clouds, in possibly every one of them, and the view of such a sunset will calm the mind and soothe the spirit. But there is no message like the message of the rainbow. You have to bring those tints together and blend them in one, and I dare say every one of you feels as I do—every time the rainbow comes in view it speaks from far away of a covenant that cannot be annulled. So it is that we can work individually, and we can help Jesus Christ when we are in different denominations and different societies. But when all the Church shall become one, as though it were a rainbow round about the throne, then the messengers will come. We can individually help people to have a sense of peace, to calm the tumult of the mind and heart. But when we have attained to the greatness and height of the prayer of Jesus, then shall the world know, then shall the world recognise, then shall the world bow to Him and crown Him Lord of all.

Let us remember in 1932 that at the very beginning of our Christianity the greatest prayer the world has ever known was offered up to the Father. It is the longest prayer in the four Gospels, or indeed in the New Testament, and no wonder that it should have been placed where it is—the night

before He died, when about to enter into the darkest gloom of all time, the darkest day and the bitterest shame of all time. Yet He kneels in calm, perfect confidence, knowing that His prayer will be fulfilled, that the Father has given to Him in promise all the nations of the earth; and if only those who follow Him are sanctified and clothed with the glory of service, with the glory of going out in the Saviour's name and the mystic unity of the Spirit to help the world, then that prayer will be answered.

Again let us think of how thankful we ought to be for every help in this direction, for every note of encouragement in the foreign mission field, or in the Church at home. If anybody should ask us, "Do you really believe that the world will be one Christian Church some day?" then we reply without hesitation, whatever else God may do, He cannot dishonour the prayer of His Son. He will crown that closing petition with His own glory—that they shall be one, made perfect in one; and when the perfect unity has come by the grace and might of the Holy Spirit, the world shall know. That prayer is the eternal shelter and security of the Kingdom and the Church.

Each of us must cultivate the spirit of Unity; we must try, as far as we can, to remove all sense of bitterness, all *enmity* in our relationships one with another, and in our own Churches even. For we have to recognise disunion within communities and even within denominations. Let each of us so become a messenger of the sanctifying hope, that by our spirit, by our way of life, our mode of speech, our very prayers, our hymns, we are helping Christ to come to His great harvest, to the glory which He had with His Father from the beginning of the world.

"When we begin or re-begin to exchange our ideas about the unity of the Church of Christ, it is good for us to remember that the oneness of His Body is the Lord's idea; and that, important as it is for us to confer about it with one another, it is more important for us to learn about it from Him."

Dr. Carnegie Simpson.

International Missionary Co-operation*

By Rev. W. J. NOBLE

(Wesleyan Methodist Missionary Society)

Our subject to-day, as you know, is "International Missionary Co-operation." This very meeting is, of course, in a sense an evidence of that, not only by the presence here of so many representatives of Missionary Societies whose work is truly international, but by the recollection which we have of so many other groups of Christian people in all parts of the world bound to us by common faith and common prayer. Like you, Mr. Chairman, I have taken part in this Universal Week of Prayer, in India and in Africa, and have had no sense of estrangement from the fellowship of Christians at home while worshipping there.

Before I speak on the subject of Missionary Co-operation may I preface it with two words? We who are gathered here to-day would not be here at all did we not believe that the missionary enterprise is the very heart of the Church's life. If that salt loses its savour, then the Church must go down into decay. We must evangelise the world, or we lose our very reason for existence; and if the Church is not missionary it is nothing at all—or no more than a more or less pious club of people who are seeking to nourish their own pinched and starving souls. The task we have to face to-day is greater than ever it was before. We have had some indication of the greatness of it already this morning. There are many other indications which are clear to us, to those who have eyes to see. It is greater geographically in the area that is sought to be covered. It is greater because we have come to see that the Gospel is not simply a question of adding so many converts to the Christian Church, but stands for the complete regeneration of human life in all its aspects—individual, social, national, international. It is greater because of the interplay of motive and idea and opinion, a letting loose upon the world in our own generation of all the philosophies and dreams of men in a manner which has not been possible in any previous generation. When a man said—speaking of the introduction into London of

African pagan music—that the Congo had flowed into the Thames, he was only saying picturesquely that there is no longer any barrier to the spread of human opinion or human thought; that there had been accomplished a kind of unity or universality in human life to which our fathers were complete strangers. The task is greater. I sometimes wonder if it is not greatest of all because of the tide of secularism which seems to have risen out of the desperation, the pessimism, the despair almost, of these post-war years, that is the greatest and most universal menace to religion that there is in the world to-day.

Because the task is so much greater the methods which we employ in relation to it must be adapted to it. It is high time we realised, in face of the conditions of the world to-day, that the time has gone by for small, or even for large, unrelated efforts of the Christian Church.

I am myself—and I make the admission with no sense of shame—a denominationalist. That is to say, I believe that God fulfils Himself in His Church in many ways. The various, though not necessarily conflicting, types of Church organisation appeal to different types of mind, and probably—I do not press it—the purpose of God may be more effectively fulfilled through these varieties of experience and method than if every Christian were compelled to occupy one rigid Procrustes bed of some church order. We cannot without danger impose systems upon the minds and consciences of men. We are beginning to find that out on the mission field, and I think it is heartening to realise that the discovery has not been made too late. But when that has been said, it has to be added that it is only part of a very much larger truth. Just as there is a kind of patriotism which is the very worst enemy of true international brotherhood, so there may be a kind of denomi-

*Address given during the Universal Week of Prayer (at the C.M.S. House, Salisbury Square, London), on Thursday, 7th January, 1922, Rev. W. W. Carr, D.S.O., presiding.

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nationalism which is the very worst enemy of the universal Church. The lesser loyalty must not be allowed to usurp the rights of the greater loyalty; it must not be allowed to be regarded as a substitute for it. Our mission in the world is to preach Christ. It may be inevitable that we should present Christ to the world through the medium of our own mental processes, affected, as they are, by our traditions of history and perhaps by our prejudices. But it is a peril to the Church, it is a peril to the world to which we preach, and it is a peril to ourselves if we offer men what I may call Christ *à la*, that is to say, something which is not necessarily inherent in Him or essential to His Gospel. We must give men Christ as honestly as we can, as honestly as our informed consciences will permit us to give Him, and we must take the risks as He took them of that presentation. I say we have begun to discover on the mission field that that method is not only right, but wise and justified by its results. And in the face, too, of the magnitude of the task that is before the Christian Church to-day we have been driven to an ever-increasing unity of operation. It may be that that unity has been, in part, the fruit of necessity more than of conviction, at all events, in its earlier stages. But however it began the conviction is growing. We are finding—and we may thank God for it—that the common bond of our Gospel is vastly greater than its almost accidental and comparatively trifling variations; and that one and one make far more than two, and two and two may make not four, but a host. I think that is one of the discoveries of missionary lands which perhaps the whole Church has yet to reach. Therefore, not only on the ground of principle and conviction, but on the ground of experience and success, the case for missionary co-operation is completely made out. Of course, that work, as you know, is greatly helped by organisations such as the International Missionary Council, the Conference of British Missionary Societies, and the various Missionary Councils in India, China and Japan. But I suggest that we might do worse this morning than try to recall some implications of that co-operation. It involves, for instance, us in the Churches at home far more deeply than most people, I think, have ever yet guessed, or permitted themselves to think; more deeply than many of

us are yet willing to believe. If, for instance, three, or four, or five Churches in South India, with traditions and organisations differing as widely as we who founded them know them to differ—if they can come together in a scheme that looks promising for a united Church, that very highly significant fact hurls back on us in this country a question which we shall have to face and solve. If Churches which are our children in the Faith determine to pull down the denominational walls in which we have enclosed them—I do not say they would be right in doing it, or that they are doing it; but if they are so determined we must ask ourselves whether these walls are of God's building, or of ours. I think that the next twenty or thirty years are going to be years of absorbing interest and of the utmost importance in these matters.

But, without pressing these questions any further, we are called together to-day to pray about International Missionary Co-operation. May I remind you, as I seek to remind myself, that all prayer which is sincere presupposes our search for and our desire to find the will of God; and that there is no prayer worth the name that does not fulfil that essential and preliminary condition. It is so fatally easy for us to say, when talking about co-operation and Christian unity—it is easy for us to say, "O Lord, give us unity, but on my terms." It is possible for us to reach an attitude of mind in which certain matters are closed beyond discussion, so that our prayer is vitiated because it does not fulfil God's conditions. I do not think there are many people who have the right to say with Luther, "Here stand I; God help me; I can no other"—at least when we are discussing questions of co-operation and of the union of Christendom. Therefore I hope that I may have grace to pray this morning, not that God will confirm my opinions, but that He will guide every one of us by His Spirit of Truth and lead us and all His servants into the truth. We need far more co-operation at home; we need far more co-operation in thought, and in planning and in prayer between the Churches at home and the Churches abroad. We need far closer and united purpose and effort. Will you forgive me for saying we need deeper unity at the very heart of our own Faith, so that, for instance, the world shall no

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longer be presented with that scandal that men and women who all claim to love the Lord Jesus with sincerity will not meet, or cannot meet, in the central act of the disciples' remembrance and fellowship of dedication. I am not assessing blame for these things. I say we need to think out the meaning of co-operation and of union, and to ask ourselves how far it is going to take us. What is and ought to be the inevitable goal of that road along which we believe we are travelling now by the will of God? I do not mean necessarily a Church in which all of us would be absorbed into one. But I mean a Church, the whole of whose members, in whatever regiment they are found, and by whatever denominational label they are known—a Church whose several members rejoice in and recognise one another in every Christian way, and

come together in that spirit for common action. A Church such as that would go forward as "an army with banners," conquering and to conquer.

How that co-operation will proceed, and how it will lead, as I believe it must lead, to a larger and wider and at the same time closer unity, I do not pretend to say. But one of its essential conditions is the open heart and the open mind, the prayer which is a continued effort to discover, to search out—as it may be sought out and discovered—the will of God, and at all costs to make His will and His purpose—which is the very reason for our existence as Christians—to make His will and His purpose prevail in the world. It is to that kind of prayer in that kind of spirit that, I trust, we are now led and shall all be led at all times

Christianity the Universal Religion

By Rev. R. C. GILLIE, M.A., D.C.L.

(Trinity Presbyterian Church, Bath)

The earth shall be full of the knowledge of the Lord, as the waters cover the sea.—Isaiah xi., 9.

These words were written over 2,500 years ago. Was there ever a more daring prediction? At that time, the faith in the one true God was held by little more than a million people in a tiny kingdom no larger than Wales. On every side it was surrounded by peoples who believed in gods and goddesses. Assyria, the conquering Colossus of the nations, threatened the very existence of Judah. Egypt with its immemorial civilisation, was a constant menace from the south-west. The giant remnants of their worship of seemingly victorious deities remain to this day. How overpowering they must have appeared in that period when temples and images shone in undimmed splendour! The faith in one God for the whole earth was a mere island in a vast ocean of polytheism.

Yet here was a man who dared to proclaim a complete reversal of the situation. The time would come when the faith he championed would be like the widest ocean. "The earth shall be full of the knowledge of the Lord, as the waters cover the sea."

This is not a solitary prediction. All through the Scriptures this note of coming universality is sounded. Abraham is credited with the confidence that "all the families of the earth would be blessed" through his believing posterity. It is recorded of our Lord that He declared: "I, if I be lifted up will draw all men unto Me." In the Book of Revelation we hear again and again the triumphant chant of "men of every tribe and tongue and people and nation." These assertions were made when the prospects of even mediocre success seemed unlikely. Was there ever a plainer instance of megalomania? Or—for there is

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another alternative—was this a conviction inspired by the God of the ages, who having revealed Himself "by divers portions and in divers manners," in the end "spoke unto mankind in His Son"?

The accumulating testimony of two and a-half millenniums is delivering all who care to know the facts from any lingering doubt. There are only three religions which can make any claim to be world-religions—the Buddhist, the Mohamedan, and the Christian. But the Buddhist faith has clearly lost its propagating power. For centuries there has been no leap forward like that which won multitudes in China to Buddha. Mohamedanism still makes progress in one Continent, among the primitive tribes of Africa, but there are signs that it is dying at its former centre of power, in Turkey. Christianity is the only one of the three world-religions which reveals undiminished missionary energy.

Consider for instance the languages it has annexed to serve its purpose. There are over 3,000 languages and dialects spoken by the human race, but only about 1,000 are used by 95 per cent. of the dwellers on the earth. Of these 1,000 languages, the Bible in whole or in part has been translated already into 850. What is still more remarkable, some book of the Bible is printed in a new language every month. The curse of the Tower of Babel is being reversed with regard to the Scriptures of our Faith. And these Bibles or Bible portions are sold, rarely given. The British and Foreign Bible Society alone circulates nearly 12,000,000. It is calculated that 25,000,000 are circulated annually by all the Bible Societies and Bible publishers. These books go into almost every country of

the five continents. This is an unparalleled phenomenon in the literature of the world. Is it not legitimate to say that a good beginning has been made in the fulfilment of the ancient prophecy that "the earth shall be full of the knowledge of the Lord as the waters cover the sea"?

A still more remarkable testimony to the world-wide diffusion of Christianity is found in the observance of the *Universal Week of Prayer*, which is promoted by the World's Evangelical Alliance from its headquarters in London. In hundreds of centres throughout the world during the week commencing with the first Sunday of each new year, prayers in the languages of all the Continents will be ascending, all unified not only by a common faith, but by the use of the same subjects to guide the intercession of the cosmopolitan multitudes. The Alliance prepares this list of subjects and provides and prints it in various languages.

One's imagination takes fire at the thought of such a volume of united Prayer, girdling the whole earth. Many tongues will be used, but the faith, the thoughts, the aims, the intercessions, will be the same. From the world's capitals and from isolated mission-stations the streams of prayer will flow. Our English tongue will be only one among hundreds heard by the angels of heaven as these common intercessions mount to our God Who holds the sad world in His arms of untiring love.

And all discouragements, whatever be the fluctuations and failures of Christianity here and there, the vast tidal wave rolls on until "The earth shall be full of the knowledge of the Lord, as the waters cover the sea."

THE DAY OF PRAYER FOR STUDENTS

SUNDAY, FEBRUARY 21st

On Sunday, February 21st, Christian people are called to remember students in their prayers. It is of the first importance that their contribution to the world should come, not from themselves, but from God. At the centre of the World's Student Christian Federation has always been the Student Volunteer Missionary Union; and there is a call to-day not only for a courageous Christian witness, but for willingness to serve wherever the need of the Church is greatest.

The Student Christian Movement of Great Britain and Ireland will gladly send the *Call to Prayer*, with some suggestions for intercession, to any who write for it to Annandale, North End Road, London, N.W.11.

Protestantism: Its Fundamental Basis*

By Rev. R. MERCER WILSON, M.A.

(Secretary, Religious Tract Society)

HISTORICALLY, the word "Protestant" is associated with the Protest of the Reformed States at the Second Diet of Spires in 1529. This decidedly positive document urged that the unanimous decision of one Diet (1526) could not be rescinded by a majority in a second Diet (1529) and appealed from this injustice to the Emperor, to the next free General Council of Christendom, or to an ecclesiastical congress of the German nation. The Protestors pledged themselves to defend each other, if attacked by Roman Authorities on account of God's word. Etymologically, the word emphasises the positive element, to bear witness for or on behalf of. And, as we have seen already, the *thing*, the attitude, the standpoint, existed long before the *name* was coined. There were potential Protestants from the earliest days of the Church, and there were actual Protestants for centuries before the Reformation movement of the sixteenth century; witness the Waldensians and Albigenses who cherished the words of the Gospel in spite of all the terrors of mediæval Church authorities, and who have their Churches and Sunday Schools to this very hour in Italy; witness Jerome of Prague, Hus of Bohemia, Grosseteste of Lincoln, Wycliffe of Oxford and Lutterworth, and many another. We may, however, go much further back and find the word in all its richness enshrined in the pages of the Vulgate — *Quos Protestantes illi audire nolebant* (which witnesses they—the people—were unwilling to hear). This employment of the word in the Vulgate is the highest use of it. It applies the word to the prophets of the Old Testament, the men who bore witness to the truth of God, and in so doing, exposed the erroneous opinions and sinful practices of the people. This brings the word into the centre of the New Testament. The "Good News" is a Person, not a formula nor a system, and the Apostles as witnesses to Him Who is "The Truth" could not but tell of the things which they had seen and heard. They had experienced the power and love of the living Christ in their own lives. The secret of pardon and

peace was theirs, the power which could deliver men who, "through fear of death," had been "all their lifetime subject to bondage," was theirs. That was the secret and that was the power which made the "Acts of the Apostles," which are the "Acts of the Holy Ghost."

THE RELIGIOUS SOUL OF THE REFORMATION

When we come to the Reformation of the sixteenth century, it is another chapter in the "Acts of the Apostles" which are the "Acts of the Holy Ghost." It has its roots in the discovery of the same secret and the same power; that is to say, it was not doctrine, but the pressing religious need of an anxious, throbbing heart, which led to the great movement of the sixteenth century. Luther's deliverance from the torturing doubts which so long beset him, his experience in coming to a living trust in a living Saviour Who is accessible to all men, this is the religious soul of the Reformation. "Justification by faith" and "the universal priesthood of believers" are the favourite terms in theology for the expression of these basic principles, and they were the living power of the movement. "Rising above all anxieties and terrors, above all ascetic devices, above all directions of theology, above all interventions of hierarchy and sacraments, Luther ventured to lay hold of God Himself in Christ, and in this act of faith, which he recognised as God's work, his whole being obtained stability and firmness, nay, even a personal joy and certainty, which no mediæval Christian had ever possessed." This statement of Harnack (*History of Dogma*, vii, 183), is no exaggeration. Luther had known the burden and the dread; he had tried the various remedies and helps of the mediæval system, but it was not thereby that he gained the freedom of a Christian man; the common people knew this, for he took them into his confidence, which was in part the secret of his successful leadership. As Professor Lindsay puts it, "Men and

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women could see what faith was when they looked at Luther," he was a concrete example of deliverance from the paralysis of dubiety and fear. It is only when we remember the multiplied and burdensome exactions of the mediæval system that we appreciate how great and blessed was the measure of liberty which Luther demonstrated by his God-given independence. This is the context of Professor James's remark that "Luther rendered a great service to humanity" when he "swept away the whole idea of a profit and loss account with God." The overmastering conviction that the initiative lies with God Who is a God of love, whose *gratia* triumphs over man in his unworthiness; the great discovery that we are accepted before God not for any real or imagined merits in ourselves, but because we commit ourselves to His dear Son, placing all our hopes for time and for eternity in Him; the deep realisation that the same Spirit Who inspired the written page can speak to our hearts and give us the assurance that the message is true, so that "the Spirit Himself beareth witness with our spirit"; the affirmation—made with humility but with enthusiasm also—"I know whom I have believed"; this is the secret of that mighty revolution that changed the current of European thought and practice, and inaugurated a reign of righteousness that could be seen in the lives of multitudes of men and women.

THE UNIVERSAL PRIESTHOOD OF BELIEVERS

Thus men learnt something infinitely higher and better than the vexatious uncertainties of mediævalism when they learnt from the New Testament, the dignity of the laity, the independence of their manhood, the universal priesthood of believers. To say that men learnt this from the New Testament is to point out that the Reformation was a re-discovery of the Bible. The favourite quotation of mediæval Church authorities on the subject of vernacular versions of the Scriptures was *solite sanctum dare cunctis*, and Miss Deanesy, in her "Lollard Bible" (p. 372), has summed up the position very fairly when she describes the attitude of the Mediæval Church to Biblical translations as "one of toleration in principle and distrust in practice." Latin Christianity was founded on St. Jerome's translation of the Vulgate, and could not well forget it. The Eastern

Church preserved the primitive attitude in the matter, and did not interfere in the making of Russian or Bulgarian translations. The first hostile pronouncement of the Western Church to translations was that of Gregory VII. . . . From his time onwards the orthodox prejudice against the lay knowledge of the Biblical text hardened, except in the case of the most exalted personages. . . . Germany was the only country in Europe where orthodoxy allowed the study of Biblical translations to lay people before the Reformation, and this only from about 1509 onwards, when the principles of the Renaissance were already bearing fruit, in a soil specially prepared by the earlier efforts of the Waldensians, Beghards, Gottesfreunde and Brethren of the Common Life. In England, as in the rest of Europe, the great majority of those familiar with the text of the Bible in English were Lollards, and Sir Thomas More recognised the general state of affairs when he made his Messenger complain that "the Bible is in so few folks' hands."

The message of the Bible as God's revelation of Himself to all men everywhere had all the authority of freshness. The individual could hear God speaking to him in the Scriptures as a man speaks with his fellows. Previously the laity could hardly be blamed for being lost in the bogland of the fourfold sense of the Church's interpretation (literal, moral, allegorical and anagogic); the priests themselves were lost in it. The Church which had interposed the priesthood between the sinner and the Saviour, interposed also its authoritative method of interpretation between the believer and the Bible. It was not necessary to know or understand what the Church said, but it was necessary to accept and believe what the Church said. Faith was not trust in a Person but assent to correct propositions concerning God and man and the universe; the Church's interpretation was infallible, and that was what really mattered. Here we may say that Protestantism stands for the re-instatement of reason in its proper place, in contrast to the blind, unquestioning obedience required by the Church in the Middle Ages.

It has often been said that the Reformers substituted an infallible Bible in place of infallible Popes and Councils of the Church, but this is more true of their followers than of the Reformers themselves. They were

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free from what might be called idolatrous acceptance of Bible authority. They recognized that the Scriptures require an obedience which is not blind, but seeing. They believed the Scriptures, not because the Scriptures said so, but because God told them that the Scripture-words were His. Over and over again they make clear the distinction between a false, blind Scripture authority—an idolatrous obedience, a faith in advance, an antecedent *sacrificium intellectus*—and what they called *autopistia*, i.e., one's own hearing, one's own conviction of God speaking in the Scripture. That is to say, the Bible is credited, not because others say that it is God's Word, but because we hear God Himself say so.

THE REFORMERS' EXPERIENCE OF THE BIBLE

The Church as represented by its authorities was more concerned with Gratian's "Decretum" than with the Gospel; but when men and women got the Bible for themselves, they began to exercise their minds by putting into practice the Apostolic precept, "Prove all things, hold fast that which is good." So they rejected the word of man when it went against the Word of God. The Reformers' experience of what the Bible was to them overthrew the mediæval idea of the Scriptures. The Bible gave them a new home for a new life within which they could enjoy intimate fellowship with God Himself. No longer a dead letter or a storehouse of doctrinal truths or a cold law book, the Scriptures are the personal revelation of God's love to me, they bring Jesus Christ near to me, and Jesus Christ fills the whole sphere of God. The authoritative character of this revelation lies in the realm of the Spirit. There is no supremacy or self-sufficiency of reason. Reason by itself cannot do the work; reason by itself is not adequate to the recognition of this truth; it is reason attentive and obedient to the Divine Spirit. "True Christian faith is not content with a simple historical knowledge, but takes its seat in the heart of man" (Institutes). All the arguments in the world, if unaccompanied by the work of the Holy Spirit on the heart, will fail to produce the faith which piety requires. (Institutes I, vii, 4). Luther insists on this, and Calvin is *par excellence* the master of this precious doctrine. *Testimonium Spiritus sancti*. "The principle of the testimony of the Spirit as

the true basis of our confidence in the Scriptures as the Word of God was almost from the hands of Calvin himself incorporated into the Reformed Creeds." (Professor Werfield, "Calvin and Calvinism," p. 125). The recognition of Holy Scriptures' full and final authority is awakened in the heart of the believer by that operation which they called the "Witness of the Spirit." The Reformers' doctrine of the Bible and the Reformers' doctrine of the Holy Spirit must always be taken together; whenever they are divorced it leads to a serious loss.

We may say, then, that Protestantism has its fundamental basis in the Bible, not a translation of a translation like the Vulgate, but going back to the original documents in the Bible as far as possible, not the Bible as an independent Divine thing, a *corpus mortuum* before which we fall down and worship, but the Bible as the living present voice of God, speaking to us through the same Spirit Who inspired the Word. For the Reformers, the authority of the Word lay in the realm of spiritual experience rather than in the realm of intellectual propositions. In their ability to make man "wise unto salvation through faith which is in Christ Jesus," the Scriptures of the Old and New Testaments are full and final, inerrant and inexhaustible. This authority is independent of questions that may be raised concerning the human agencies through which the sacred books come into their present shape. When Luther spoke of the Scriptures as "the crib wherein Christ is laid," he avoided the mistake of identifying the earthen vessel with its precious contents. We may say with Brunner, "This earthen vessel was designed by God to become the receptacle of peculiar contents, the bearer of a history and a message which no other human book contains. He who confuses the message with the material in which the message is written is foolish. But he who, because of this earthen material, despises the message, is much more foolish." This is what the rationalist does, he throws away the *pearls* because they are covered with sand. But Luther used his critical understanding with reverence and godly fear, and so may we. Sometimes we worry ourselves needlessly over the findings of modern science and we tremble for the Ark of God. But this is to forget that scientific criticism cannot touch our Spirit-breathed conviction

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that the Scriptures are a testimony that Jesus Christ is the Word of God. The breakdown of Biblical faith in these days is due rather to the modern philosophy of man's self-sufficiency and independence of God than to any findings of science. The real struggle is not one between belief and science, but between belief and unbelief.

THE REINSTATEMENT OF REASON

Again, we may see in Protestantism the reinstatement of reason in its proper place when we consider the appeal to antiquity which was made by the Reformers. To think of the Reformation as a complete break with the past is not in keeping with all the facts. There is no such thing as an absolute destruction of continuity. For good or ill we are the heirs of all the ages. Private judgment is not synonymous with individual caprice or arbitrariness, nor is it incompatible with a strong historical sense. The Reformers were not insensible to the labours of those who had gone before. Their writings make far more copious use of the early Fathers than do their modern successors. As little could any Churchman match Calvin in his patristic lore as in his Scriptural knowledge. The other Reformers also exercised their God-given reason in making their appeal to Scripture and to antiquity, with the result that they rejected the distinctive doctrines of the mediæval Church such as the Sacrifice of the Mass, transubstantiation, compulsory auricular confession, worship of the Blessed Virgin Mary and the saints. Purgatory, indulgences and other practices which are summed up in the new Creed of 1562, which is associated with the name of Pope Pius IV.

In making this rejection the Reformers were obliged to separate themselves from the existing system. Some critics are fond of saying that the Reformation should have been brought about from within, and that there should have been no breaking away. Bishop Creighton thought that the changes of the sixteenth century might have been brought about without any breach of Christian continuity. The answer to this criticism is that every attempt at reform from within was ruthlessly suppressed by the authorities. We have only to read St. Odo of Cluny, the story of the Fraticelli, the history of the Cistercians, to realise that members of Religious Orders who were

bent on improvement and reform were persecuted and burnt to death just as mercilessly as those who were called heretics, until desire for better things gave place to despair in the hearts of many noble-minded men and women. "Luther himself," says Professor Villari ("Life and Times of Savonarola," p. 771) "could scarcely have been so successful in inaugurating his Reform, had not the sacrifice of Savonarola given final proof that it was hopeless to hope in the purification of Rome."

It was through Savonarola that John Colet received fresh impulses to study Scripture and returned to Oxford to lecture on St. Paul in a new way, bringing out for his hearers the *personal* message of the Apostle. The Lollards gladly listened to the Dean's preaching. He it was who persuaded Erasmus to turn from purely classical studies to the New Testament and the early Fathers. He it was who tutored William Tyndale. The mention of these things shows that many other forces were at work to bring about the desired Reformation, quite independently of the absurd allegation that Luther's want of a wife and Henry the Eighth's want of a change of wife explain the whole movement. Besides the refusal of the Church to reform herself and mend her evil ways, the break-up of feudalism, the advent of the middle classes, the revival of learning, the Greek manuscripts that poured into Europe after the Fall of Constantinople in 1453, the growing spirit of nationalism—these all contributed to the inevitableness of the mighty movement of emancipation which took place in the new Europe of the sixteenth century.

A PROTEST ALONG TWO LINES

And how did it work out? It worked out in a mixed world, with many imperfections and many setbacks, for the liberty of the subject increasingly. It made its protest along two lines which have often been set forth in popular form as "No Priest between the Soul and the Saviour," "No Pope between the sovereign and the subject." This Protestantism, standing for personal religion as against mechanical righteousness, standing for the liberty of the subject as against the unhappy servitude of the Middle Ages, produced positive results of the first magnitude. It entered like iron

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into the blood of the peoples of Northern Europe and raised up great, free, God-fearing people. Wherever these principles are honoured, there is progress, the advancing tide of knowledge and ordered liberty. On the subject of slavery itself, the first medieval theologian who raised his voice in real protest was the heretic Wycliffe, and Wycliffe's successors in the Protestant nations have led the way in the abolition of the slave-trade as they have in other humanitarian and philanthropic enterprises. Protestantism brought moral and spiritual liberties in its train which many fail to appreciate by reason of the long time they have enjoyed them, liberty from sacerdotal tyranny, liberty from ecclesiastical taxation, liberty from the demands of a millionaire Church which almost crushed the people out of existence. Romanticists, like Cardinal Gasquet, G. K. Chesterton and Hilaire Belloc, paint rosy pictures of the Middle Ages as if they were golden ages when everyone was happy; but those who face the facts know differently. Professor G. G. Coulton's "Five Centuries of Religion" or a recent novel like "Unrecorded," by Mrs. R. S. Garnett, give a picture which is much closer to life as it actually was in those days.

That eminent historian, Lord Acton, pointed out in his Inaugural Address at Cambridge that progress in the direction of organised and assured freedom is the characteristic fact of modern history, mentioning representation, the extinction of slavery, the reign of opinion, the security of weaker groups, liberty of conscience, as evidences that the idea of progress is not a mere chimera of the imagination. This view seems preferable to the melancholy outlook of Comte, Carlyle, Newman and Froude, who find that there is no progress justifying the ways of God to man. And he frankly states (Lectures on Modern History, p. 9) "At the end of the nineteenth century, the three most important countries were those that chiefly belonged to the conquests of the Reformation; and the centre of gravity, moving from the Mediterranean nations to the Oceanic, from the Latin to the Teuton, had also passed from the Catholic to the Protestant."

Nor is Protestantism exhausted by the making of this frank avowal. It is at work to-day and it has a great contribution to make in this present age. In the emergence

of Barthianism, in the resurrection of the spirit of Jan Hus in Czechoslovakia, in the rejection of the Bishops of Deposited Prayer Book in 1928-9, we have a few evidences of its working here and there. Sometimes the Reformation is severely criticized because of its political wrappings or transients. It is said that when the Reformers overthrew the organised tyranny of the Church, they rendered more absolute the domination of the State, and thereby crippled spiritual activity for a long time. The answer to this is that, in countries where the Reformation obtains, the widest freedom is enjoyed by the individual in relation to Church and State. In England, if the Commons had accepted the dictation of the National Assembly and passed the Bishops' Prayer Book, the decision would have been divinely inspired in the view of the Church authorities, and all the talk about Disestablishment would not have been heard. As between Separatism and Jurisdictionalism, there is still something to be said in favour of a modified form of Jurisdictionalism. Calvin placed the Church above the State; but Cranmer and his colleagues preferred to subject ecclesiastical officers to the control of their prince or ruler, that he should administer ecclesiastical offices through his bishops and clergy, just as he administered civil justice through his judges and lawyers. Needless to say, the Reformers were not perfect, and they could not foresee all the possible consequences of their actions. But Ruffini's tribute gives a fairer estimate when he says ("Religious Liberty," p. 59): "if the men of the Reformation did little or nothing for the cause of toleration, the principles which they laid down did everything, since from these principles at the opportune moment and in more favourable conditions as to environment, religious liberty was able to make a triumphant appearance."

THE ESSENTIAL EXPRESSIONS OF PROTESTANTISM

Let us thank God afresh to-day for our inheritance in Protestantism, which carries with it the great Truths of an open Bible, a Divine Lord, an Atoning Saviour, Justification by Faith, Sanctification by the indwelling of the Holy Spirit, and good works wrought in the Name of our Lord Jesus Christ. And let us remember that the essential expression of it is, and must ever be,

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the preaching of the Word. The prophetic as contrasted with the priestly conception is at the very heart of Protestantism. It seeks to recover from the traditions of the past and to manifest in the changed conditions of to-day the spirit of Apostolic Christianity. We need a revival of the prophetic function of the ministry, if the type of Church that developed from the Reformation is to recover authority. In many places the modern Church has failed to inspire confidence because of uncertainty in its message and a confused idea of its vocation. There has been a ready yielding to secular influences, there has been a shifting of the emphasis from redemption to the more popular programme of social religion, there has been an attempt to combine the priestly with the prophetic functions which has spelt weakness. . . .

We have no human, infallible authority, but we have the Bible and the Holy Spirit and a teaching ministry. Infallibility is the dream of the weak and the solace of the coward. Protestantism calls to the manhood in us, telling us that we cannot roll our

responsibilities on to other people's shoulders, that the burden of decision must be ours, that there is no easy short-cut to certainty, that we must grapple with life's many problems for ourselves. Better far the pressure and the perplexity and the aching cry, "Oh that I knew where I might find Him!" than the fatal torpor of those who sleep the sleep of mental acquiescence. Rome may taunt us with our unhappy divisions, but it ill becomes her to do so. Our very existence is an evidence that her claim to determine all controversies and settle all doubts is an unreality.

Protestantism does indeed need to recover its solidarity, and this can best be done by reconsidering its spirit. Originally the Church was an association of believers who went forth with a divine message to a lost world. The Apostles and their immediate successors were preachers, not priests. And our apostolic succession lies in our oneness in the great High Priest of our profession, in the priesthood of all believers, in the unity of the work of evangelising the world by going to it with the message of salvation.

Common Prayer.

"Ye also, helping together by Prayer."

"Unto Him Who is able to do exceeding abundantly, above all we ask or think."

LET US GIVE THANKS—

For the wonderful and world-wide response to the Universal Week of Prayer.

That there is increasing demand for the Bible in this and other lands, and desire to read it.

For new evidences of dissatisfaction with the present uncertainty of belief, and for the quest for spiritual renewal and revival.

LET US PRAY—

That this year, 1932, may witness new interest in the work of world evangelisation, especially personal evangelism—"he first findeth his own brother . . . and he brought him to Jesus."

That this year, 1932, may witness a great increase in Christian fellowship, and the solving of the problem of intercommunion—"there is neither bond nor free: for ye are all one in Christ Jesus."

That this year, 1932, may witness a new manifestation of the power of the Holy Spirit in spiritual Revival—"Ask, and it shall be given unto you."

Let us continue in prayer for National repentance of sins and shortcomings, especially the neglect of the Lord's Day.

For the Disarmament Conference and all efforts to secure the peace of the world on the basis of international goodwill and friendship.

That in this time of economic crisis the witness and work of the Evangelical and Protestant Churches of Europe may find the help they need through the prayers and gifts of sympathisers in this and other countries.

For all sharing the mission of the World's Evangelical Alliance to further the unity of the Spirit, in the bond of peace, and to keep the heart of Christianity pure, in Truth and Love.

The Eucharistic Congresses

By J. W. POYNTER

IN June of this year there will be held in Dublin one of the annual Eucharistic Congresses which have become now a regular feature of the Roman Catholic Church. Some idea of the gorgeousness of the forthcoming functions may be gained from the following extract from an anticipatory description in *The Universe*, the Roman Catholic newspaper:—

Only one having an intimate knowledge of Dublin can have any conception of the truly gigantic nature of this vast concentration. The thought of it would be truly appalling were it not for the assurance that perfect organisation will keep the concourse in hand. The miracle will be worked with the aid of the most elaborate public address-installation ever used in the history of broadcasting. In the first place, the system will enable every person of the great multitude at the Mass in the Phoenix Park to follow the sacred liturgy in detail. And not only that, it will, too, enable the hundreds of thousands of watchers waiting along the processional route also to participate. A great merit which it will have will be that it will, as far as is humanly possible, synchronise the singing in the procession, nearly ten miles long. And every portion of the procession, led by the same choir, still in the Phoenix Park, will be singing the same hymns, or reciting a litany or the rosary.

WHAT ARE THESE CONGRESSES?

These Eucharistic Congresses are so remote from any resemblance to anything in vogue amongst Protestants, that an account of their origin and meaning may be of interest.

"The International Eucharistic Congresses," says Addis and Arnold's *Catholic Dictionary* (p. 222), "the first of which was held at Lille in 1881, have for their object the propagation of devotion to our Lord in the Holy Eucharist, and have succeeded marvellously in stirring up the faith and devotion of Catholics." In other words, they are in honour of the doctrine of Transubstantiation, of which the Council of Trent (session 13, canons 1 and 6), said:—"If anyone shall deny that, in the Sacrament of the Most Holy Eucharist, are contained truly, really, and substantially, the body and blood, together with the soul and divinity, of our Lord Jesus Christ—and, consequently, Christ entire; but shall say that He is therein

only as in a sign, or in figure, or by His power: let him be anathema"; and:—"If anyone shall say that, in the Holy Sacrament of the Eucharist, Christ, the only-begotten Son of God, is not to be adored with the worship, even external, of *latria* [i.e., the worship given to God alone]; and is, consequently, neither to be venerated with a special festive solemnity, nor to be solemnly borne about in processions, according to the laudable and universal rite and custom of Holy Church; or is not to be set before (*proponendum*) the people publicly to be adored, and that the adorers thereof are idolaters: let him be anathema."

The essence of a Eucharistic Congress, then, is the meeting together of Roman Catholics to give public adoration, in the most splendid ways possible, to the consecrated Host as being Almighty God.

It is needless here to go into any elaborate examination of the doctrine of Transubstantiation. As is well known, it developed gradually from the most crudely literal interpretation of our Lord's words at the Last Supper: "This is My body," "This is My blood" (*Touto esti to soma mou; Touto gar esti to haima mou*). It is admitted that, even after the Church had become sacerdotalised, in the days of St. Augustine of Hippo, the doctrine of Transubstantiation was still unfixed; as a Catholic Truth Society pamphlet (*St. Augustine*, by the Rev. C. C. Martindale, S.J.; p. 20) naively says: "It is true that the fluid terminology of his day, not yet Aristotelianized, accounts for a few inaccuracies discoverable among Augustine's references to the Eucharist." In plain fact, Transubstantiation was an attempt to explain, on lines of scholastic philosophy, and in a literal way conducive to the supremacy of the priesthood, words of Christ which were intended for no such use. Even apart from other and more important objections, the doctrine bristles with insuperable logical difficulties. If "the entire Christ" (*body, blood, soul and divinity*) is in every consecrated Host, "and under every part of each species when separated" (Trent, session 13, canon 3), must not Christ have

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millions of entire bodies, in millions of different places at the same time, and yet each body be the same one? If that is not so, then must not the word "body" be divested of any intelligible meaning?—indeed, must it not be so divested in any case?

Moreover, if the Host is God, and can be carried about and worshipped as God, then does that not imply that the Infinite God can be conveyed from place to place like any other limited object? If not, then what meaning can there be in carrying the Host about and adoring it as God? In short, the doctrine cannot be formulated intelligibly in thought: yet thousands of human beings have been tortured and burnt for denying it. It is this doctrine which Eucharistic Congresses are held to celebrate with every pomp.

The idea of holding such Congresses originated in the mind of Marthe Marie Tamisier, a member of a middle-class French family, who was born at Tours in 1834. From a very early age she had had a profound devotion to the Eucharist. "Among other things, they (her mother and the parish priest) showed her some pictures illustrating different aspects of the eucharistic life of our Lord. . . . She felt even then an immense joy at the prospect of living her life as He lives in the Blessed Sacrament, and she asked fervently for this grace" (*The Eucharistic Congress*; Cath. Truth Soc.; p. 4). In time the idea came to her of bringing about the organising of international congresses in honour of the Eucharist, and she hoped to see one held at Lyons: "If she could only see there the *Etats-Généraux* of our Lord, the Eucharistic Congress of the Nations, as it would then be called!" (*ibid.*, p. 32). However, she met with much opposition. At last, though, her efforts were successful, and on June 28th, 1881, the first International Eucharistic Congress was held at Lille. "At the opening of the Congress more than a thousand members were present. Almost every country in Europe and all the religious Orders in France had their representatives" (*ibid.*, p. 29).

DEVELOPMENTS.

After the conclusion of the Lille Congress, the Committee sent a report of the proceedings to the then Pope, Leo XIII. He replied praising their efforts and urging

the further development of the new enterprise. "A very powerful impulse had been given to the work: it was important not to allow it to slacken. The periodical celebration of the Eucharistic Congress from town to town and state to state was decided upon. . . . The first Congress was the model of those which followed year after year in France and other countries, and these succeeded beyond all expectation" (*ibid.*, p. 31).

As was only to be expected, the Papacy soon saw the expediency of utilising these Congresses for the direct enhancement of its own prestige. For many years past every Congress has been presided over by a specially appointed Papal Legate, to whom high honours are paid. That was the case, for example, at the Congress of 1908: one of the most notable of all, for it broke new ground and was in some respects in the nature of a daring experiment. It was held in England—at Westminster—and it afforded opportunity to do, or attempt, two innovations—first, dispatch a Papal Legate to England, and, second, hold a great Procession of the Host in the public streets—and those the streets of the capital of the British dominions, although such processions were then illegal.

I have before me the commemorative booklet (*The Story of the Congress*; London, Burns and Oates) published at the time of the Westminster Congress; and its exultant tone expresses vividly the feelings which animated Roman Catholics here at the time. Thus (p. 34):—"And if, in very prodigality of Episcopacy [*i.e.*, because so many bishops were present], the onlookers became *blasé*, and if even the wearers of the pallium palled then the dye of Tyre was suddenly changed for the geranium of a Cardinal's robes, and a very riot of red excited the vision. There was a Commonwealth of Cardinals themselves; and they, too, had their Lord Protector [Cardinal Vincenzo Vannutelli, the Legate], whose height and stature was symbolic—he stood head and shoulders above the rest. Over other Eminences was yet this Eminence. A Papal Legate trod London's pavement; and the little human avenue received its crowning thrill, and added one more to those emotions that pass into the treasury of Memory, there to cling for all the poor little span of a man's lifetime."

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The writer of the present article—he being then a young and ardent Roman Catholic, and little dreaming of the disillusionments which were to come as years went on—was one unit in the multitudes which attended that Congress. I remember vividly the enthusiasm of those days, and it would be a mean act to sneer at it. As I have said in a book (*The Reformation, Catholicism and Freedom*; S.P.C.K.; p. 174):—"Such events do not pass easily from the memory. I shall never forget the Congress of 1908: nor the friends with whom I walked afterwards, all rejoicing and zealous, from Westminster to Liverpool Street. Where are those friends now? Wherever they may be, peace to them!"

All the same, the arrangements for the Congress were—as regarded the projected Procession of the Host in the streets—a challenge not only to English religion, but also to English statute-law; and being done under the personal oversight of a Papal Legate, were thus an assertion of the superiority of the Papacy to State laws. We enthusiastic lay people were thus mere instruments, to that extent, of an assertion of the age-old Papal claim to be above all other powers. The Host Procession was, as it happened, not held, the then Premier, Mr. H. H. Asquith, intervening and asking Archbishop Bourne to alter it. The Procession took place—but without the carrying of the Host.

Since then—except during the great war of 1914-1918—a Congress has been held most years in some part of the world, the most notable being at Chicago, Sydney (Australia), and Amsterdam.

The following is a list of Eucharistic Congresses hitherto held:—Lille (1881), Avignon (1882), Liège (1883), Fribourg (1885), Toulouse (1886), Paris (1887), Antwerp (1890), Jerusalem (1893), Reims (1894), Paray-le-Monial (1897), Brussels (1898), Lourdes (1899), Angers (1901), Namur (1902), Angoulême (1904), Rome (1905), Tournai (1906), Metz (1907), Westminster (1908), Cologne (1909), Montreal (1910), Madrid (1911), Vienna (1912), Malta (1913), Lourdes (1914), Rome (1922), Amsterdam (1924), Chicago (1926), Sydney (1928), Carthage (1930). It will be noted that some years, besides those of the war-period, have had no Congress. That, of course, is due to the complication of the

necessary arrangements for such huge assemblies of people from all over the world.

It must be remembered that, while the Roman Catholic Church claims all liberty for such Congresses, and even expects (as at Westminster in 1908) to be allowed to ignore the civil law if the latter is against the Programme of the Congress, yet it would not allow equal liberty to "non-Catholics" in lands where Roman Catholicism is in power. Indeed, the Papal doctrine (as laid down for example by Pope Leo XIII.) is that "equal liberty" for "the various religions (as they are called)" is "next to godliness." This should be borne in mind in reading accounts of these Congresses.

The ritual and general pomp are splendid; they will be splendid, above all previous Congresses, at Dublin; the enthusiasm is great;—but after all it is in celebration of a scholastic dogma which is incomprehensible in itself, and for which, during ages, innumerable atrocities have been committed. For one instance among many, the burnings of Humfrey Middleton, John Frankesh, and two others, under Queen Mary Tudor, as thus narrated by Foxe:—"Concerning the Real Presence, and the Sacrament to be administered in the Latin tongue, they utterly refused to answer. Sheterden said, he would not answer thereto, before the cause were determined why he was imprisoned, and so still remained prisoner, before the laws of Parliament were known and ascertained. Middleton added moreover and confessed, that he believed in his own God, saying—'My living God, and no dead god for me!' These four, upon their answers, were condemned by the suffragan of Dover, the 25th day of June, 1555. Being delivered to the secular power, they were all burnt together at Canterbury, on the 12th of July, at two several stakes, but in one fire."

Is it to be supposed that, at the simple and pathetic Last Supper, Christ intended His words to be interpreted in a sense which would impose on the conscience a subtle and incomprehensible dogma, upheld by a rigid sacerdotalism, and for refusing to confess the truth of which dogma hundreds of people would be roasted alive? That, however, is the dogma which—amidst the pomp of an enthroned Papal Legate—is celebrated at Eucharistic Congresses.

Continental Evangelical Life and Work

Will Editors of Christian papers, etc., in European countries, please send us regularly their issues in exchange for EVANGELICAL CHRISTENDOM?

We shall be grateful also if Continental readers will send us Newspapers or Letters containing information of interest concerning Evangelical movements on the Continent.—[ED.]

The Outlook The opening months of the new year will be marked by conferences and discussions affecting the future of Europe, and of the world. Disarmament, War debts, Reparations, and under these main headings matters affecting goodwill and international relationships will be discussed the issues from which can only be imagined. A great responsibility rests upon the Christian Churches of this and other lands to pray and continue in prayer, that the wisdom which is from God, first pure and then peaceable, may be vouchsafed to all concerned. We urge upon all, individuals as well as communities, the duty of prayer, private, personal and public, that all nations may at this critical time seek to know what is the will of God and find grace to do it. Only in such an attitude and atmosphere can conferences and discussions issue in unanimity and purpose for the peace and prosperity of mankind.

Continental Interest in Home Reunion We know that our brethren on the Continent follow with close interest the trend of Reunion in England, and nothing would please them more than to know that difficulties which stand in the way of Protestant unity were removed out of the way. The Protestant Churches of Europe are strongly Protestant, and at the present time they need Protestant sympathy from England, and from other overseas countries. They are not so much concerned with our ecclesiastical limitations, the scandal of which is too often gathered up under the description "our unhappy divisions," which ought to be "our un-Christian divisions," as with the revived efforts of the Roman Catholic Church to hamper their development and hinder their work. The concerted movement in this and Continental countries to weaken Evangelical Protestantism, and to regain its pre-Reformation position in the State and

generally, ought to be an incentive to Reunion, breaking down prejudices, whether they emanate from this source or that. We must unite or perish, and it should never be forgotten that to talk of inter-communion as if it primarily concerned episcopal bodies is contrary to the mind of Christ and grieves the Holy Spirit. Reunion in its only New Testament sense is a universal interest, and in Christ, and having regard to His prayer to the Father, it is a unity of individuals "of all nations, and kindreds, and people, and tongues"—"all one in Christ Jesus."

Continental Theology We have endeavoured to keep our readers in touch with developments in Continental religious thought, especially in Germany, which has been profoundly influenced in recent years by modernism. Still more recently Karl Barth has come forward with emphasis on the objective facts of Revelation and on the truth of the Bible narratives concerning Christ. This revived interest in the evangelical position has led to new study of the Bible in Germany, and to new reverence for the Book as being the Revelation of God to man. Dr. Adolf Keller, whose outstanding interest in the Continental Protestant Churches is appreciated in this country and in America, has just published a volume, at present only to be obtained in the German language, on the influence of Karl Barth's theology throughout the Churches of the world. We shall look forward to an English translation, which we hope may not be delayed: in the meantime, Dr. Keller expresses his view that while that influence has been felt in all the Continental Churches, it has not yet asserted itself greatly among the leaders of English Christianity, though it has been welcomed in Scotland, the home of Calvinism. From a Scottish contemporary we learn that the influence of Karl Barth has found an enthusiastic advocate among a group of ministers in Scotland, "who have discovered in it a

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real inspiration." These agree on five points:—1. The necessity of a searching criticism to be directed on current theology: 2. Belief that the Protestant Churches have now come to a crisis which concerns us all: 3. That criticism should be friendly and from inside the Church: 4. That evolution ought to be rejected as a category under which the Christian faith is to be interpreted: and 5. That a theology must not be embosomed in or controlled by a philosophy. We quote a comment on these conclusions: "Barth's message came to Germany as a 'Theology of Crisis' in the hour of her bitter humiliation. Seeing that we, too, have now a crisis of our own, the appeal it makes to us may be the more effective."

The Continent We do not remember any and the **Week of Prayer** previous year in which so much interest has been taken in the Week of Prayer in Continental countries as in 1932. This is very encouraging, and the international meeting in London on the Wednesday (January 6th) was in a very real sense a reflection of Continental fellowship with the English churches. Translations of the programme were received from most countries, in fact, we believe Lithuania and Russia to be the only exceptions, and these it is hoped may be brought in next year. What a league of nations, and what vast and far-reaching possibilities it represents. Surely no other body certainly no other Christian body can present before the world such a powerful manifestation of unity and purpose, linked as it is to the mind and will of God, and with purpose, not only to praise Him for what He has done in the past, but to supplicate His blessing and guidance in all the plans and work of the future. Surely the effect of this annual unity in prayer must be to hasten the advent of the day when peace and goodwill will be truly international, and when the only international rivalry will be that between nation and nations, and men and men, in the service of God and men.

The Situation The frontiers of Russia are in Russia still effectively closed to the entry of the Holy Scriptures. Even the British and Foreign Bible Society is confined, in its work of distributing the Scriptures, to Russian exiles. Private information concerning the position of

believers in Russia recalls the worst days when Russia was under the influence of the Tsarist régime and the will of the Procurator of the Holy Synod. One is led to contrast the present situation with that of the past, and to remark on the breed of intelligence which is responsible for failure to substitute tolerance for intolerance. Even if it is necessary to turn historic Churches into museums, or to raze others to the ground, no useful purpose can be served by depriving a simple believer in God and Christ of his right to live and to take his place as a citizen. We understand that in Soviet Russia an acknowledgement of faith in Christ and desire to worship Him carries deprivation of rights and privileges, such as even bread cards and schooling for children. The Riga correspondent of a London morning newspaper, commenting upon the situation, says: "As a result of these persecutions congregations met in secret, and two years ago when the religious persecutions in Soviet Russia reached their culminating point, the Government often disclosed the societies and the members were often exposed to heavy repressions. This process has now become rare. On the one hand the congregations have learned to maintain secrecy, and on the other hand, most of the ordinary Communists are quite unable, notwithstanding all the orders and threats of the Kremlin, to understand why a believer is 'pernicious,' and why religion must be 'annihilated' and they therefore try to ignore the existence of these secret congregations. Of late a kind of reverence towards those practising Christians has begun to manifest itself among the population of various districts. 'Believers are better than Communists' is a phrase which is now frequently repeated in Soviet Russia. Very gradually, and quite imperceptibly for outsiders, the secret religious societies in Soviet Russia are developing into a great force." At the very least we can, and should, pray for the believers in Russia. Next to relief measures the knowledge that "if one member suffers all the members suffer with it" must be very helpful to them in their persecution.

Spain It is encouraging to learn, on the authority of the Archbishop of Dublin, who has recently visited Spain

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and Portugal in the interests of the Reformed Peninsula Churches that while the Roman Catholic religion still retains the loyalty of many millions of Spaniards, the number of those who have little or no regard for its teachings is very large, and is increasing. Thus, there is a very wide field for the operations of the Reformed Church, which will find that under God its best and surest means of self-defence is not to stand still, but to advance. In a report on his visit his Grace pays a loving tribute to the debt which the Reformed Churches, and many others, owed to the Rev. Thomas J. Pulvertaft, (Don Thomas as he was known to his friends in Spain and Portugal), and the grievous loss which his passing has caused to all those who are interested in the Peninsula Churches, also the Spanish and Portuguese Church Aid Society in this country. In other connections we may quote the epitaph inscribed by the Archbishop: "His knowledge of men and things in Spain and Portugal, his common sense and tact, his facility with tongue and pen, and above all, his profound conviction of the importance of the work, made him an invaluable, and (it almost seemed) irreplaceable director of operations." Proceeding with his report the Archbishop comments on the present situation. "A year of revolution is a time of great trial for a small Church like the Spanish Reformed Church. Liberty of worship and cult is a new thing in Spain, and is naturally welcomed with joy and enthusiasm: but what will the reaction be if things move too fast? Never more than to-day do the Reformers need prudence and wise advisers." We have inspiring news also from other sources, and in particular encouraging information of progress from Mr. Rhodes, whose apostolic labours in Madrid and Spain read like chapters of New Testament history. It should be remembered that the Protestants of Spain are still a mere handful, but they are energetic, and the removal of all legal disabilities places them under responsibility for wise and restrained activities, and for regard to the precept "in everything by prayer, with thanksgiving."

Evangelicals in Italy A Rome correspondent of the *British Weekly* referring to the recent Italian census states that the number of Evangelicals is returned

as only 82,000. He points out that in the census taken in 1901 the number of Evangelicals was returned as 25,000. In that of 1911 the question concerning religion did not appear on the schedule, but it was calculated that the Evangelicals numbered 150,000. Now, instead, there is a drop of some 70,000, and we think the matter calls for diligent enquiry. Possible explanations appear, as for instance that there is a mistake in the figures, while "the malicious shake their heads and bring to notice that in this census there has been included a Roman Catholic parish priest in every commission for the gathering together of the data." Other possible explanations are forthcoming, and we hope the position will be more definitely stated. As for the Waldensian Church, this correspondent mentions that it is certain that there has been a *continual* gain in the number of Church members regularly inscribed during the past twenty years. Perhaps the solution may turn out to be that the census return of 82,000 Evangelicals refers only to those representing attachment to the Waldensian Church. What have the Wesleyans and the Baptists, also the Brethren and the Salvation Army, to say on the matter? After all, numbers are not the important thing, it is spiritual life, and liberty to preach the Word which counts in Italy, and encouraging progress can be reported in these connections. A recent letter from Dr. Alexander Robertson of Venice says: "A visitor just gone remarked to me on the *Honesty* she found among the younger Italians, not the older. That is one result, under God, of Signor Mussolini's teaching and enactments. Italy is not only far more moral than it was, but far more spiritual. It is most encouraging." The writer can bear similar testimony. A recent journey from end to end of Italy was a revelation of the change which has come over the country. Much could be written on the new social order in Italy, and more concerning the religious renaissance due to effective religious liberty.

Protestant Missions in France

We have a welcome communication from Dr. Ch. Merle d'Aubigne acknowledging a grant from our Council for the Société Centrale Évangélique, in which he comments upon the international situation, including France, and expresses his opinion

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that if ever it was necessary to come together for prayer, it is now. He adds, "The outlook is not cheerful in our country, and abroad, and nations, instead of coming nearer to each other, are getting farther apart. What will be the outcome of the Lausanne and Geneva Conferences? We hope good, but it might be also harm." The balance sheet of Protestant Missions in France can be summed up in the words, "Spiritual results decidedly encouraging: financial resources clearly insufficient." We fear this quaint summary has to be applied to other countries besides France, including our own. We feel sure, however, that many in England will not forget the call of French Protestants to them to "come over and help us," or to send over and help us, for there is close affinity between England and France, and we in England do not forget, that there is only one Protestant in France in every forty Frenchmen. We are glad to know that Dr. Merle d'Aubigne is contemplating a visit to our shores, and we shall strive to show him the welcome his person and his great work demand.

Continental Relief Funds We endeavour from time to time to urge upon the Christians of this country their debt to the Continental Protestant Churches, and we often wish the response was more generous and general. Pathetic appeals reach the Council, and at the time of writing some such are before us. Among these are letters which speak of pastors, whose salaries do not exceed £100 per annum, having to forego a cut of 10 per cent. to meet deficits which if not made up must entail the closing down of work of evangelisation and the dismissals of workers. In a recent statement (quoted in *Life and Work*) on the conditions prevailing among many of the Protestant Churches of Europe, Dr. Adolf Keller says:—

On my recent journey through the Balkans

I was startled to observe time and again how similar conditions are to those of the fateful years 1918-21. In Transylvania the two Evangelical Churches, the Lutheran and the Reformed, are on the point of collapse. Both have made sacrifices beyond their strength for their educational and philanthropic work. Means are now exhausted. Some help is being rendered to the former by the Gustav Adolf Association, as god-parent of forty of the poorest congregations, but from the Presbyterian world no such aid has been forthcoming; yet without it a whole group of congregations, hitherto served by itinerant ministers, will be lost.

Elsewhere—in Yugoslavia, Czechoslovakia, Poland and the Baltic countries—the burden of debt upon the Protestant Churches and institutions is breaking them, and naturally checks the hopeful advances made in aggressive, evangelistic activity. The most striking Protestant movement among the Ukrainians in Southern Poland, one of the greatest modern witnesses to the conquering power of the Gospel is being frozen for lack of support. In Yugoslavia the calling in of loans threatens directly the continued existence of the deaconess work; here it is literally a case of "to be" or "not to be."

The Evangelical Church of Greece has already had to curtail its work for lack of means; it cannot pay the salaries of the ministers and evangelists. The same is true of the Christian Missionary Church of Belgium, whose funds show a heavy debit balance.

In face of these circumstances, adds Dr. Keller, anyone acquainted with world conditions cannot but view the coming winter on the Continent with grave anxiety. But, despite our own difficulties, there are surely those who can help where the need is greater, and thus manifest in this time of sore distress our Protestant evangelical solidarity. The Churches in Macedonia solved this problem for themselves nineteen hundred years ago, when, as Paul writing of them in 2 Corinthians says, the abundance of their joy and their deep poverty abounded in the rich evidence of their liberality. "Their deep poverty," "the riches of their liberality": this paradox has still a meaning in the Kingdom of God, and points a way of helping our suffering and impoverished brethren in Europe.

"With God nothing is impossible. He might call, even out of Islam, submissive, devoted, disciples of Christ whom He could use in His service among that people. All this does not leave out of account the value, beyond price, of the devotion and service that have so long flowed, and still flow, through Missionary Societies and Institutions, to the world, but it envisages the multitudes that are unreached, pointing out the one way of revival, which is a return to the way of the Word."

E. H. Broadbent.

Reunion Notes

The Day of National Prayer A great deal might be written concerning the appointment and observance of the Day of National Prayer on Sunday, January 3rd. There are three main aspects which call for comment: 1—It was very widely observed; 2—It caused much heart-searching and criticism; and 3—It only partially fulfilled the desires of a large section of the nation. With regard to the wide observance of the Day of Prayer, when it first became known that the Archbishops had appointed the first Sunday of the new year, and the opening day of the Universal Week of Prayer, representations were made by the World's Evangelical Alliance to secure for the occasion royal proclamation through the official recommendation of His Majesty's Government. On grounds which we cannot discuss this proved impossible, but all were glad to learn a few days before the Day of Prayer took place that H.M. the King had expressed his warm approval of the appointment, which *The Times* in a leading article described as "a wise appeal to the religious instincts of the nation" (we comment upon this in a later paragraph). On another page we give in full the inspiring address broadcast by the Archbishop of Canterbury from Canterbury Cathedral on the evening of January 3rd, and we shall be voicing the feelings of very many if we express gratitude for the gracious reference His Grace made in the course of the address to the World's Evangelical Alliance and its Universal Week of Prayer. Undoubtedly the wide observance of the Day of Prayer was greatly furthered by the fact that on Sunday, January 3rd, the mind of the whole nation, and, in fact, the whole universe, was automatically directed to the subject of prayer through the preparations on a vast scale for the Universal Week of Prayer.

Heart-Searching and Criticism We do not wish to labour the difficulties which arose, as many think, from failure to recognise that we have reached the time when any such appointment as a Day of National Prayer calls for co-operation on inter-denominational lines

which shall ensure that there is no pre-arranged bias either in regard to a Form of Prayer to be used, if such is necessary, or methods of setting in motion the larger ideas and practice of Prayer, which, after all, helps an organisation, falls back upon the individual employment of spiritual instincts implanted by the Holy Spirit for the purpose of offering ourselves to God in thanksgiving, confession and supplication, to seek the highest wisdom in carrying out the mind and will of God. Any petitions must so correspond with the facts calling for special intercession, and the feelings of all concerned, that in this the highest expression of corporate Christianity the feelings of all concerned are preserved and presented. This unity was unfortunately forestalled by the issue of a Form of Prayer not only based upon the Revised Prayer Book, which a very large section of the National Church refuse to use, having been rejected by Parliament, but containing petitions which gave rise to heart-searching and criticism, and finally to the abandonment of the use of the publication in many Churches. We hope this grievous mistake may be impossible on any future occasion, and desire to stress the importance of such occasions being considered in the light of the national and individual requirements rather than of serving the purpose of any one form of liturgical worship or any particular school of thought. Prayer is not magic, nor is it less than presumption to place before God in petitions or prayers words phrased to express party or political feelings or opinions, especially at a time of national confusion and crisis. "And it shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us; this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation."

National Prayer: Some Historical Facts We have said that the day of National Prayer only partially fulfilled the desires of a large section of the nation. That section includes those who feel that the Proclamation of a Day of National Prayer by Royal Decree is essential to make

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such an occasion *national* in the strict and complete sense of that word. It will be recalled that the World's Evangelical Alliance accompanied its united Queen's Hall Prayer Meetings during the great War by prolonged pressure in official quarters for the Proclamation of such a Day as that referred to, until in November, 1917, *The Times* in a leading article was able to announce "To-day the King, the Head of the Church and the Defender of the Faith summons his people throughout the world to set aside the first Sunday of the coming year as a special Day of Prayer," etc. But we must go further back for still more potent Proclamations. In the House of Lords on March 31st, 1854, the Earl of Roden asked the Earl of Aberdeen whether it was the intention of the Government to advise the Queen to set apart a "Day for National Humiliation and Solemn Prayer, for the blessing of Almighty God upon Her Majesty's arms by sea and land." The Earl of Aberdeen replied that it was the intention of the Government to advise Her Majesty to appoint a day for Humiliation and Prayer, and the Archbishop of Canterbury expressed great satisfaction at the announcement. This of course was in connection with the Crimean War. Later, in 1857, a supplement to the *London Gazette* of Friday, September 25th, the Court being at Balmoral, contained a Proclamation by Queen Victoria for a day of Solemn Fast, Humiliation and Prayer in Scotland—a similar Proclamation applying to England and Ireland. This was in connection with the Indian mutiny, and the day appointed was Wednesday, October 7th. In the last century such Days of National Prayer were appointed, and God heard the cry of our Nation upon its knees. Is there no need for the King to appoint such a Day by an order in Council? We are not among those who stress the use of terms such as "Humiliation," which to-day, and in the eyes of other nationals, may prove to be a misleading and altogether unwise description of intention. We have reason to know that this view is taken in official quarters, but many feel that the appointment of a Day of National Prayer by Royal Proclamation, and on the advice of H.M. Government, is one still to be desired in view of the urgency of the national crisis, and of the international situation, which is admitted to be the most serious the

world has had to experience and the most difficult it has had to adjust. Nothing has been left undone by the World's Evangelical Alliance to seek to bring this about. It may be, time will justify its pleadings. In the meantime it is a time for urging upon all the duty to pray, and to continue in prayer, and not to faint.

Is a Revival Coming? The air is full of suggestions that a new wave of religious revival is about to break in England. Remarkable evidence of a national return to more serious thought is forthcoming through the Press. In a recent issue of one of our largest daily newspapers a writer discussed the question "How is your faith?" He stated his belief that "the young people of to-day are hungering and thirsting for something more satisfying than cocktails and caviare!" He reminded his readers that great scientists "are leading opinion away from materialism and a deterministic, mechanical view of existence, towards a deeply spiritual interpretation of matter and mind." He thinks people are becoming sick of loose morals "they want to expel the vitiated atmosphere of hot-house eroticism and breathe in a few long breaths of pure air." He quotes periods of history, when there was much immorality in social life, and "hard, brittle cynicism, and intellectualism run riot." And he concludes with a reminder that the Evangelical Revival quickly followed, and adds "I believe we only need a Wesley, a Whitefield, and Britain would be swept end to end with a mighty religious revival. Already the tide is turning."

The Way of Revival In all discussions of the subject of Revival we need to look back as well as forward, and we must go back before we can go forward. The history of past Revivals, which commence with the Old Testament narratives, are associated with the Book. The way of Revival is the way of the Book—"Seek ye out the Book of the law, and read." This has always led to a quickened sense of sin, and to a widespread and quickening sense of the need for confession to God, and of a turning to Him in desire for the cleansing of individual and national life. This alone can beget spiritual renewal, the desire

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for fellowship with God, and for strength to live in obedience with His will. The way of Revival is the way of Repentance. Discussing the general subject the Principal of Wesley House, Cambridge, draws attention to the fact that spiritual Revivals of the past had had the following characteristics:

1. They have come in ages of transition,
2. They have followed periods of intense intellectual activity,
3. They have come in times of great spiritual hunger, and
4. They have been preceded by earnest prayer on the part of individual Christians and groups of Christians up and down the land.

But we must go back as well as look back. What was the preaching of the Prophets, of John the Baptist, of the Apostles, and later of Wesley and Whitefield, and of a D. L. Moody? It was that of an unwavering Bible Christianity. The devil is clever if he has caused estrangements concerning the method of inspiration of the Bible when its great Saving Truths are neglected and are seldom heard in the pulpits of our land. We must go back to a simple faith, and to sincerity in preaching and teaching—it is this way Revival lies, and the treading of this pathway will discover the highroad to a new Pentecost.

The Bible still the best Seller A Press comment states that "The Bible during the closing months of 1931 has shattered its own record as the best seller of any book printed in the English language." No less than three million copies of the complete Bible and New Testament were sold in Great Britain in 1931, and of this number the British and Foreign Bible Society circulated 1,704,487 copies. Apparently what is termed the national crisis has been responsible for greatly increased demand for copies of the Bible during the closing months of 1931 and one great West-end store is quoted as having sold fifty thousand copies of a specially produced edition at 3/6 during the past twelve months, while other publishers have been able to meet the demand for "school Bibles" published at 1/6 or 2/-. All this is very encouraging and should occasion prayer that the Holy Spirit, Who breathes upon the Word, may bring its truth to light, especially in our theological schools and colleges, where the results of criticism of the Bible have weakened its authority

with many. Just as one of the chief factors in causing the religious indifference of to-day is the discrediting of parts of the Bible by those ordained to teach or to deliver its message, so a chief factor in overcoming this difficulty may prove to be a greatly increased demand for the Bible. The best remedy for its neglect, as for the destructive work of critics is to get people, especially young people, really interested in the Book, if only as literature, for it is the Book of God as well as the god of books, and the reading of its pages caused one well-known doubter to admit "this Book finds me."

Islington Clerical Conference "Islington" this year drew a large assembly to the Church House, Westminster, and Prebendary Hinde is to be congratulated on the subject and results of the 105th meeting. The subject chosen—"Protestantism"—was most appropriate at the present time, and the addresses were marked by earnest thinking and a desire to bring men face to face with facts. The opening paper by Rev. R. Mercer Wilson, Secretary of the Religious Tract Society gave a full and exhaustive exposition of Protestantism and its Fundamental Basis. We are glad to be able to print this paper in full. It should be read in parts where this magazine circulates and others do not. Mr. Wilson declared that Protestantism has its fundamental basis in the Bible as the living, present voice of God, speaking to us through the same Spirit Who inspired the Word. This is the weapon with which to meet the propaganda of Romanism. Many will be profoundly thankful for the stress Mr. Wilson laid upon the universal priesthood of believers, also the right and duty of private judgment in the interpretation of the Holy Scriptures. Other speakers dwelt upon arresting aspects of the subject, and among other notable papers were those by Rev. A. J. M. Macdonald on the relations of Protestantism to the Roman Catholic, Old Catholic and Eastern Churches, and the Rev. George F. Irwin on the attitude of Protestantism to modern social and intellectual developments. No more important subject has ever appeared on the platform of the Islington Clerical Conference. At a time when Anglo-Catholics of the Church of England are preparing to commemorate the rise and progress of the Oxford Movement

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ment, and when efforts to introduce a counter-Reformation into this country are in progress, Prebendary Hinde is to be thanked for his courage and the purpose with which he has manifested it.

Methodist Union September next should be a month of deep historic significance in the history of Methodism, for at a great projected meeting at the Albert Hall upwards of one thousand representatives of the Wesleyan Methodist Church, the Primitive Methodist Church, and the United Methodist Church will adopt the deed of union which will make them one great united Methodist Church. The world position of Methodism is a factor in the evangelization of the world which may have much to do in the future with the maintenance of evangelical doctrine. While Free Church representatives are engaged in conversations at Lambeth on the subject of reunion a specially appointed committee is considering matters of doctrine in the National Church, which threaten the historic faith of that Church as expressed in the Thirty-Nine Articles. Sir Robert Perks, who is senior layman in the Methodist Church, has informed a Press representative that "in defining our forms of doctrine we have gone on the old lines laid down by John Wesley two hundred years ago." This is all to the good, and except for the fact that certain representatives of Methodism appeared in favour of the Deposited Book of Common Prayer when the Measure came before Parliament we cannot think that Methodist Union will result in any weakening of the evangelical and protestant witness of Methodism. Giving his opinion on the question of greater union, as between the Methodist Church and the Church of England, Sir Robert thinks any such union impossible as well as undesirable, for four reasons: "(1) Methodism is a Free Church, not subject to Parliamentary control, free and supported by voluntary subscriptions and with no endowments beyond our valuable properties. (2) We are a non-Episcopal Church. We object to the Episcopacy because we are not prepared to entrust the powers which the bishops possess to any ecclesiastical ruler. (3) We are a Protestant Church, and in our definition of doctrines we say that we loyally accept 'the fundamental principles of the historic creeds and

of the Protestant Reformation.' For the first time the Methodist Church has incorporated that declaration in its definition of doctrine. (4) There is not a Church in the world of which I am aware which gives to its laity such important functions. In the new Church there will be nearly 40,000 voluntary lay preachers."

Should a result of Methodist Union be that an approach is made on definite evangelical and protestant lines to the other Free Churches for still closer co-operation and fellowship, if not for wider union, in the interests of world evangelisation, a great response might result, and a great spiritual revival might follow. In any such movement a large following of Anglican evangelicals, clerical and lay, would be assured. On the other hand, many feel that if Methodism were to become involved in proposals for reunion with superstition, or the limitation of intercommunion as separating any or all who profess and call themselves Christians, and whose inherent right it is to meet together around the Table of their Lord, a world-wide spirit of growing Christian unity and fellowship would be wounded beyond healing. It is a long way to the next Lambeth Conference in 1940. What is needed, and at once, are acts of unity, without interference by ecclesiastical autocracy. "Where the Spirit of the Lord is there is liberty."

The Oxford Group Movement We have been taken to task by several correspondents for our remarks upon the Oxford Group Movement in our last issue.

The fact is, the remarks in question were penned without full understanding of the situation. When we spoke of this Movement we were under the impression that it represented the best evangelical interests at Oxford, and we are not unacquainted with distinctions which have to be drawn in the religious life of the Universities. It now appears that the Oxford Group Movement is confined to what is known as Buchmanism, and of this we share with others a questioning and waiting attitude, not being convinced that it is fundamentally sound. Having perused various statements on the Movement, including one by Rev. C. M. Chavasse, Master of St. Peter's Hall, Oxford, we are of opinion that the leaders of the Movement might well be

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asked to give their decision upon matters of doctrine, for the Movement appears to have no doctrinal basis of any kind, nor any credal statement. This, according to Mr. Chavasse, "is its root error," and we agree with him. Superficiality is an outstanding danger of all religious revivals, and we shall do well to bear in mind the warning to "hold fast the form of sound words, in faith and love which is in Christ Jesus." It is the observance of this precept which has contributed to the ecumenical and universal confidence reposed in the World's Evangelical Alliance, the basis of Membership in which provides for acknowledgment of the Divine inspiration, authority and sufficiency of the Holy Scriptures, and "belief in one God, the Father, the Son, the Lord Jesus Christ our God and Saviour, Who died for our sins and rose again; and the Holy Spirit, by Whom we desire to have fellowship with all who form the One Body of Christ." This is a simple but comprehensive statement, in the drawing up of which, we may mention, the late Bishop Handley Moule, of Durham, and Professor James Orr had much to do. It would be interesting to know how far it would be acceptable to the leaders of Buchmanism. If it is only an "ism" in this is its self-condemnation.

"The Counter-Reformation in Scotland" A volume of absorbing interest by Dr. Donald Maclean, Professor of Church History in the Free Church College, Edinburgh, has recently been published under this title. We quote three paragraphs indicative of the ceaseless activities of Roman Catholicism to recover Scotland to Papal authority, and through Scotland, England:—

In no country was the collapse of the Mediaeval Church so complete as it was in Scotland. Its whole structure fell to pieces before the impact of the Reformation; and as an organised form of Christianity it ceased to exist even in the remotest parts of Scotland. The aim of the Counter-Reformation was to recover the ground lost to the Reformation in all countries, and to challenge the Reformed Faith wherever it supplanted mediaeval dogmas and practices.

Its continuous effort to recover lost ground in Scotland may justly be regarded as a dismal failure, for its philosophic and dogmatic outlook has made singularly little impression on Scottish religious life and thought.

But, on the other hand, its challenge has become a real menace to the Reformed Faith, and that altogether through the success of its "peaceful penetration" method, which has secured for it a place of strong influence and power in Scotland.

All will be thankful if this volume serves to awaken deeper interest in the Roman menace to Scottish Protestantism, which is not only concerned with the faith, but with emigration. Dr. Maclean traces the Counter-Reformation in Scotland from its inception, as early as 1543, and has discovered facts not generally known, while others forgotten are brought to remembrance. Of the situation to-day Dr. Maclean writes a warning:—

There is no doubt but Rome is challenging the Reformation in Scotland to-day with increased energy and enthusiasm. The Church's striking increase in Scotland stimulates it to renewed activity. This increase, as has already been pointed out, is due almost wholly to Irish immigration. There has been nothing in Scotland even remotely approaching a general conversion to Rome. On the contrary, there is every indication that the vast bulk of the thinking people of this country still prefer the freedom of the Reformation to the authority of Rome. The heritage of liberty is still jealously guarded.

Sunday Talks on Saints We are not amongst those who enjoy criticising the B.B.C., or who fail to realise the intricacy of the task it fulfils in arranging programmes to suit all its customers. Nevertheless, we criticise the announcement that in place of the Bible readings on Sunday afternoons, and for fourteen weeks commencing on January 24th, a well-known Jesuit preacher is to give a series of talks (described as "novel and interesting") on saints of the Roman Catholic Church. We question the statement that this preacher is one whom "people of all denominations have learned to appreciate in his studio services," but even if we are incorrect we still wonder if such an arrangement as that announced is approved by the Religious Advisory Committee of the B.B.C. before being passed on to the public. We should be inclined equally to criticise a continuity of talks upon Protestant saints, and in this, as in some other associations, we think the religious side of the B.B.C. might receive some further first-hand advice. The Bible readings which are to be scrapped have

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been greatly appreciated and are infinitely preferable to oratory, even from a Jesuit preacher.

An Irish Cardinal's Claim

Sometimes Protestants are called in question for their strictures upon Roman Catholic propaganda in the British Empire, and always exposed to ridicule or scorn for their apparent inconsistency and intolerance. Rome is careful, in this country, to veil as far as possible her hatred of Protestants and all things Protestant. The fact remains, an evidence of which is forthcoming in a recent Press report of a speech delivered at Armagh recently by Cardinal Macrory, described as "Archbishop of All Ireland." The (R. C.) Archbishop is reported as saying that he found it very hard to treat seriously those of their separated brethren now trying to pose as the rightful heirs of St. Patrick and of the early Irish Church. He felt bound to proclaim the truth at any cost without mincing of words. He then proceeded: "I say that the Protestant Church in Ireland—and the same is true of the Protestant Church anywhere else—is not only not the rightful representative of the early Irish Church, but it is not even a part of the Church of Christ. That is my proposition. The Protestant Church here and elsewhere is no part of the Church which Christ founded." Once again we venture to utter the warning, "Wake up England, Scotland—and Ireland."

The Tasks of Protestantism Happily we are arriving at a time when there is realisation that the Papal power is not only a menace to the faith of Protestantism, but to the State. There is awakening to the fact of the persistent efforts of the Church of Rome to attract to its fold the people of England, and every kind of device is being employed to make "converts," including the infamous decree "Ne Temere," which ought to be suppressed as subversive of the rights and liberties of the subject. Many have drifted into belief that the Church of Rome is only one of many Churches in this country, and that reunion might and should be brought about. The time has come when Protestants must make up their minds to take trouble and acquaint themselves with what Rome really teaches and practises. Priestcraft, Mariolatry, Transubstantiation, Purgatory, the invocation of saints, and the

sacrifice of the Mass are, and must be, essential parts of its system, while in the background is an infallible Pope, whose portrait as pictured by John Bunyan has not changed with the successors to the See. The Roman Church is foreign to the New Testament and to the teaching of Christ and His Apostles, and Protestants are called upon, at any cost, to resist it to-day as much as our fathers resisted it in the sixteenth century. As far as we can judge, instead of the danger being exposed in the pulpits, of our land it is left to a handful of Protestant Societies. The tasks of Protestantism are unfulfilled; we are suffering from the absence of faithful and persistent warning against the false claims of the Roman system. Happily we are approaching a period when the glories of the Reformation are to be commemorated, and we express the hope that the prominence to be given to the subject during the next few years will help to arouse our country to a due sense of what we owe to the Reformers, and we may add the Martyrs, for it was the Church of Rome which erected the Stake, and which would do the same to-day if it had the power—for Rome never changes.

A Timely Protest

Sir Charles Marston, a Member of the House of Laity of the Church of England, has rendered good service to this country by the protest he made in the Church Assembly against the omission of the word "Roman" when speaking or writing of Roman Catholics. In a recently issued pamphlet he points out that by the use of the expression "Catholic Church" without the qualifying adjective "Roman," the Romanist leads our people to believe that when we solemnly affirm our belief in one Catholic Church, we are referring to the Roman Catholic Church, and that when we pray "for the good estate of the Catholic Church" we pray for the Church of Rome and for them only! Observation leads us to remark that a measure of success has been attained in the efforts of the Roman Church to secure a Press observance of its claims in this connection, and Sir Charles mentions in his pamphlet that "this attempt to monopolise the word 'Catholic' as applied to the Roman Catholic Church, has met with complete success in the United States." Perhaps some of our readers in Canada and

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other parts of our Empire will tell us what the situation is there. In the meantime, the Church Assembly, at the conclusion of Sir Charles Marston's speech, adopted, to us, an insufficient resolution, as follows: "That whereas the word 'Catholic' means universal and is used in this sense not only in the Creeds but in common speech and in the Book of Common Prayer, its exclusive use as the title of any of the Communions into which the one Holy Catholic Apostolic Church of Christ is to-day unhappily divided is misleading, and without warrant in history." The subject is one of world-wide importance, and we trust our foreign contemporaries will add to the protest raised so resolutely and timely by Sir Charles Marston.

"Hallelujah's" In our last issue we ventured to comment upon a proposal for the arrangement of periodical interdenominational services in our Cathedrals and Churches, and expressed the hope that the time may come when such gatherings, under necessary and wise supervision, may be considered in the light of our common Christianity. Shortly afterwards we learned that by invitation of the Dean, Canterbury Cathedral witnessed one of the most extraordinary services ever held in this Cathedral town during all its years of history. This was a service attended by some two thousand representatives of the Salvation Army, and lest we should be led astray we quote from the Press: "The service began, with the beat of the drums and the blare of trombones crashing through the sweet chanting of the choir and the hearty singing of the Army lassies. Then as the dean uttered the words of the prayer, 'May we all be united in the bond of Jesus Christ,' there was the nodding of a thousand heads and the whispering of 'Amen.' With upright tread General Higgins followed the bedesman to the pulpit, and for fifteen minutes he swept the cathedral with a wave of oratory. *There was one great moment when, with arms outstretched, the General proclaimed the essential unity of all Christians in the great Catholic Church.* The dean bowed his head. There was an uncanny silence—the silence of history in the making." It is a strange world! In it "denominationalism dies hard," but super denominationalism can draw a circle and enclose it—to its advan-

tage. When will our little systems give way before the unity which visualises the Church in glory and manifests its unity?

Viscount Brentford Viscount Brentford, in his address to the members of the National Church League, summarises the following five movements as constituting "the menace to the Evangelical position" in the Church of England: The proposed abolition of assent to the Thirty-nine Articles by ordination candidates; the approach to the Old Catholic and the Greek Orthodox Churches, and the slackening of effort in the direction of Home Reunion; The campaign for disestablishment; The Anglo-Catholic propaganda in commemoration of the Oxford Movement; and the attack upon patronage in the hands of Evangelical Trustees. These, Lord Brentford states, "create an atmosphere favourable to any attack upon the reformed position of the Church." What is needed, Lord Brentford continues, "is to build and consolidate a strong body of Church opinion based on the conviction that the Reformation was one of the greatest movements in Church history, and that its principles are of living and permanent value."

What the Church of England owes to the Reformation Is it possible that the Bishops forget that the Church of England owes everything to the Reformation? It owes its independence of the Church of Rome—a fact which we believe is to be commemorated shortly, in various ways—its doctrines of the authority of Scripture, and of justification by faith; also its teachings and ritual with reference to the Lord's Supper; its position as the National Church, Protestant and Reformed (in accordance with the Coronation Oath), is only justified in the light of adherence to these doctrines and facts. In respect to them the Church of England is at one with other Reformed Churches, and with the Lutheran, in not regarding the Lord's Supper as a propitiatory Sacrifice. The attitude of the Bishops to unreformed Churches is marked by eagerness, while they appear uncharitable to the greater body of Reformed Churches and Evangelical Christians. Is this because they regard authority and autocracy as being more vital to reunion and Inter-Communion than faith?

World Mission Notes

Missionary Societies Reduced Income What we have feared is happening. Even some of the larger Missionary Societies fortified by denominational support have been, or are likely to be, affected financially by the prevailing national crisis. The difficulty is not only concerned with the fall in value of the pound sterling, but with reduction in income derived from supporters. We ourselves, entirely a voluntary body, are suffering from both limitations, but we are glad to know that the matter is one the seriousness of which is realised by many, some of whom have even increased their gifts, and others are making the situation a matter of special prayer. Speaking on the seriousness of the effect of the economic crisis on the overseas work of the Church (in an address to the Missionary Council of the Church of England), Dr. J. H. Oldham, Secretary of the International Missionary Council, expressed gratification that while those supporters of missionary work whose interest was of a more superficial kind had made the situation an excuse for reducing or withdrawing their contributions, the more convinced believers in the value of missionary work were regarding the position as a challenge to self-sacrifice and fresh effort on their part. Conditions had necessitated a policy of restriction and stringency on the part of all missionary organisations. In most cases it had been found necessary to reduce remittances to workers abroad, and to cut down salaries by anything from 2½ to 5 per cent. These reductions had been borne with cheerful heroism by the missionaries, who were more concerned with the probable effects of diminished opportunities for missionary expansion than with the financial detriment to themselves. Although, however, the Church was confronted with the possibility of a great arrest of Christian mission work throughout the world, and the outlook was in some cases dark and discouraging, it was characteristic of the Christian Church that it should "rejoice in tribulation." The situation was not only one of trial, but one providing great opportunities if these were properly utilised. One result of the present difficulties might well be that those engaged

in missionary work would consider how far their methods of work might be reconstructed so as to make them more effective in meeting the needs of the present time. A rude jolt was sometimes necessary to get one out of a customary rut, and this was particularly the case in organisations, as they were always apt to be characterised by inertia.

Bishop Mowll Universal sympathy has been of W. China called forth by the news from China that Bishop Howard Mowll and Mrs. Mowll had been attacked and robbed near the completion of their long return journey to Western China, of which diocese Dr. Mowll is Bishop. It will be recalled that Bishop Mowll was present with us during the Week of Prayer, 1931, when he presided at the noon gathering at the Baptist Mission House in Furnival Street. Happily the lives of Bishop and Mrs. Mowll have been spared, and telegraphic communications have established the safe arrival of both at their home. Dr. Mowll is, we believe, the youngest Bishop of the Church of England, and comes from an honoured family, all the members of which have been or are devoted to the service of Christ. The news received will surely stimulate prayer on behalf of Bishop and Mrs. Mowll, and for others in missionary service beyond the seas who gladly accept the restrictions and risks which all faithful missionaries experience in their devotion to the evangelisation of the heathen world.

Missionary Sacrifices We note in a contemporary a well-reasoned plea for missionaries on furlough. It is entitled "Our treatment of Missionaries," and points out that while their life abroad is one long splendid wrestling against the powers of darkness, "a life lived under peculiar discomforts; the climate is mostly trying, enervating to a degree or racking to the nerves; ants, mosquitos, snakes, smells and squalor . . . that so many break down before their furlough is due is no wonder," yet, "the longed-for furlough is a depressing prospect" for some. It includes the "long-

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protracted strain of deputation work, and the economic pressure, which means for the married missionary with children that his wife will get no real holiday at all, and that he will be glad when his furlough is over, for then things will be a little easier in that regard." The object of the article is to point a moral—that it is cruel and unfair to impose upon the tired and exhausted missionaries the task of kindling the missionary enthusiasm of the Church. "We look to them to revive our faith, when surely it is the first task of the home Church to afford them rest and spiritual refreshment." The writer of the article is of opinion that the work of deputations should be undertaken by home laymen (a chance for the Laymen's Missionary Movement!) while a dozen missionaries of outstanding ability might be "pooled" to visit the cities and towns to address united gatherings in the Cathedral or some neutral or other hall. There is room for reflection upon these criticisms and proposals, and yet we feel that they do not represent the mind of any large number of the missionaries themselves. A period of rest (which should be insisted upon) is usually provided before they are called upon for deputation work, and then, to very many, they gladly will spend and be spent in service for the Master, appreciating the fellowship enjoyed and gathering impetus from the new interest aroused. We should like to know what some of our many missionary readers think themselves.

Mr. Gandhi It is no secret that there has been considerable difference of opinion on the manner in which we should pray concerning Indian unrest, with particular regard to the person and propaganda of Mr. Gandhi and his followers. For ourselves we have never thought Mr. Gandhi represented all the influence attributed to him, and firmer measures, which have now been taken, to restrain him have to many appeared overdue. Now, however, we learn from the *International Review of Missions* that at a meeting of missionaries in London (during last October) Mr. Gandhi made his position in regard to missionary activity in India clear. While he adheres to a resolution on religious liberty passed in 1924 by the Delhi Unity Conference, personally he is definitely opposed to conversion from one religion to another.

He holds the typical Hindu position that a man should remain in the religion of his birth; and he considers that the only contribution missionaries should make is that of loving deeds, unless, indeed, they point an enquirer to follow what is highest in his own religion; preaching on their part should be eliminated. Nevertheless, even had he the power, Mr. Gandhi would not restrain the work of conversion by legislation or force, though he would seek to dissuade Christians from pursuing it.

In closing the meeting Mr. Paton said that Mr. Gandhi had made it abundantly plain that the issue between him and the Christian missionary movement lay much deeper than was sometimes supposed. The spirit of missions could only be one of witness to what men and women most deeply believe to be true, and therefore must share with others.

However elaborate the organisation, whatever the difference of viewpoint concerning missionary administration, whatever challenge missions to the heathen may constitute, one main, and to the evangelical mind sole, apology for missions centres in the Divine commission "Go ye into all the world and *preach the Gospel*." The effect of obedience to this command must and will be "conversion." Many think that a great deal of missionary machinery of to-day requires rethinking in these terms.

A Missionary Secretary's Affirmation We have before us a copy of the *Bristol Evening World* to which the Rev. W. W. Cash, Secretary of the Church Missionary Society, contributes a special article on the difference between a purely material and a spiritual civilisation. In it Mr. Cash says: "The impacts of Western civilisation upon the Eastern world are revealing increasingly a break-up of non-Christian faiths, and the pathetic search for reality in religion, which is leading tens of thousands to Christ. This is true of India, where the oppressed classes, failing to find any solution to their problems through Mr. Gandhi of the National Congress party, are turning to the Gospel of Jesus Christ as their one hope." After showing that the same signs of "conversion" are manifesting themselves in China, Africa, and other parts of the world, Mr. Cash concludes: "The Christian point of view in all this is that Christ is the answer to the world's need, and because of this the Church Missionary Society is seeking to extend the Gospel of Christ in all

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parts of the world. We are facing to-day, communism, secularism, race conflict, communal strife, international jealousies, national greed, and selfishness, and these can only be met by the purifying power of the Gospel of Christ, drawing the world into a new unity that is spiritual, into the brotherhood that is effectual, into an international peace, safeguarded by goodwill rather than armies. A re-discovery of the Gospel as power would turn the world crisis into a world opportunity."

The Week of Prayer in Jerusalem Letters coming to hand on the observance of the Universal Week of Prayer show how greatly this annual institution is valued in the mission fields, and how real is the fellowship experienced. In Jerusalem, for instance the Week was observed daily in each of the Churches in turn, including the German Church, and the Y.M.C.A. On the Sunday, prayer was offered in Arabic, German, Armenian, and English, the Scripture being read by Archdeacon Stewart, the address being given by the Rev. Dr. Ewing of the Scotch Church, and a further address by the Rev. M. Maxwell of the London Jews' Society. Thus, in the Holy City itself, Evangelical Alliance manifested the true unity of the one Church in its highest setting. We deeply lament the passing of Bishop McInnes, the Bishop in Jerusalem, who when in the Holy City has always taken part in the Week of Prayer. He is now in triumphant realisation of the unity which on earth he sought to encourage. When the history of reunion movements is written, if ever this is possible, it will be found that the Week of Prayer has been a primary factor in bringing about unity in place of "our unhappy divisions." It has pioneered the way since 1846, and to-day is a symbol of the unity which many hope is going to bring in a world-wide revival. This will be when denominational prejudices and barriers are lowered, and we pray and sup together because the living Lord is in the midst, and His presence is Salvation.

Korea— We have been deeply interested in reading two articles in the *Korea Mission Field* which constitute a challenge to the whole Christian Church. In one of these Mr. Frank Y. Kim looks at Korea after ten years' absence, and remarking that to a casual observer the

Korea of to-day presents a prosperous and contented career he proceeds to give an account of present day morality and the general conditions among the youth of Korea which is distressing, and evidences a tremendous change in the religious life of the people. In another article, Mr. R. C. Coen looks back, speaks of the early missionaries "who bowed their necks to the axe rather than deny their faith," paying the full measure of devotion to their Lord, and then comments "No longer does physical death await those who espouse another, even though a foreign, religion, many religions are about, each with its following. Christianity has successfully established itself, both in the Roman Catholic and Protestant forms. It has come to stay. But there are weapons more dangerous than the sword and the axe. There is that death that destroys not the body, but the soul. This is the menace to Korea to-day, the poison of Bolshevism, of agnosticism, of atheism, of materialism, of naturalism all the isms, ideas, philosophies, etc., that have come in through that open door during the past few years. Christians are bewildered, students are openly opposed to religion, and economic depression produces pessimism and spiritual sluggishness in many." Happily, the Editor points to another side and less gloomy view of the picture—"the many young people in Korea of whom their countrymen may well be proud. These young people have Christian ideals, and are going quietly about their work. We have faith in the Christian youth of Korea." It seems but yesterday that we were commenting upon the virility of the Christian Church in Korea, and the presence of religious revival. All this seems to have changed, and the situation is a challenge, not only to the Korean Christians, but to the Church as a whole. Korea's greatest needs are prayer and the preaching of the Word by those of ability and vision, such as the late Dr. Underwood, Dr. Wm. Martyn Baird, and others who with implicit faith in God's Word, and with deep conviction and joy proclaimed the Gospel in Korea as the power of God unto her salvation.

"200" for China It is a remarkable fact that in two brief years the China Inland Mission has called for, trained, equipped, and despatched, two

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hundred new missionaries. All these have sailed for China, and in *China's Millions* we read the announcement "reinforcements are still needed." Surely this should set us all thinking as well as praising? In commenting upon the achievement Rev. W. H. Aldis, Home Director of the C.I.M., adds "All the money needed for passages and outfits has been fully supplied, and the Mission finished 1931 with the encouraging knowledge that full normal remittances had been sent out to every member of the Mission for the whole year, and all our needs have been supplied." "It is the Lord's doing, and it is marvellous in our eyes."

North Africa "Darkest Africa" is said no longer to exist, and we are invited to join in thanksgiving "That Africa can no longer be called the Dark Continent." Even Tropical Africa is giving way before the coming of Western civilisation and modern machinery and methods, but North Africa, with its population of over fifteen million souls under the influence of Mohamedanism remains non-progressive, and is, perhaps the hardest mission field of any. "Are you harvesting abundantly in North Africa?" was a question put by a lady to a representative of the North Africa Mission. "No madam, we are ploughing," was the reply. It is a deep and long furrow, but the sowing of the good seed of the Kingdom is producing harvest and we can and should pray for the coming of the time when it can be said that as Islam conquered North Africa so the Gospel of Christ has conquered Islam.

"One of Under this title the *Chronicle God's Giants*" of the London Missionary Society, one of the finest of missionary magazines, includes an article by Mr. Marshall Broomhall on Griffith John, whose centenary was commemorated in December last. Writing of the great missionary as "a man of God," Mr. Broomhall says: "Able and powerful he certainly was, but his choicest gift was the endowment of the Holy Spirit." At a General Missionary Conference held at Hankow he read a paper on this all-important subject. His words have a message for to-day as well as for yesterday. They were of no uncertain sound. "When a young man," he said, "offers his services to a missionary society, how seldom is he made to feel that every

other endowment is absolutely nothing as compared with this! He will be asked how much Latin, Greek and Hebrew he knows. . . But how seldom is this question put—'Are you endued with power from on high?' And how seldom is a man told to go and tarry with God, until the promise of the Father shall have descended upon him. While our creed is, 'I believe in the Holy Ghost,' there is unquestionably a real amount of atheism in our practice."

Ten Years—Almost the entire issue of the *Missionary International Review of Missions* is devoted to an arresting survey of the Missionary significance of the last ten years in Japan, China, India, Burma, and Ceylon. It is a literary achievement as well as a valuable incentive. The writers conclude there is undoubtedly a spiritual longing throughout Japan—but there is need for the Church to give more attention to the subject of how to deliver the Christian message. The number of those who are prepared to declare their faith in Christ is said to be disappointingly small. Korea, where leprosy "is very prevalent," and, as we have already noted on an earlier page, there is a cleavage between age and youth, presents a challenge. "The situation is made more difficult by the fact that up till a few years ago the traditional position in regard to the Bible and its inspiration was everywhere held without question. . . . To-day more liberal teaching from the West is being absorbed by Korean youth." Dr. Speer is quoted as reporting "an amazing leakage from the Church." From China "repeated assurances come from leading Chinese that the help of the West is wanted by the Church in China, in facing the immense task before her." The Bible Societies report a great increase in total circulation. The number of missionaries in August 1930 was 6,346, as compared with 8,250 on January 1st, 1927. The decrease is due to the disturbances, and Chinese opinion is unanimous that the gap should be filled. In India, "the chaotic condition of Indian religion has perhaps had its effect during these years upon the missionary witness," and yet "it is, however, noticeable that during the last year or two the note of evangelistic certainty has been returning." In Burma there has been launched a "Burma for Christ" movement.

Books Worth Reading

NATIONHOOD FOR INDIA. By LORD MESTON. (Oxford University Press. 3s.)

Lord Meston is one particularly fitted to write upon India, and he is Treasurer of the Zenana Bible and Medical Mission, whose operations are confined to the women of India. The present volume is composed of lectures delivered in America, and in an Epilogue is summarised the work of the important Round Table Conference which sat in London during December, 1930, and January, 1931. It is impossible in a brief mention of this timely volume to elaborate the author's summing up of the situation in India, and it must be sufficient to refer to Lord Meston's main point, that what claims in India to be nationalism is mainly if not merely Hinduism, the progress of which "is not without a certain similarity to the spread of Christianity over Europe," and that while Hinduism is not inimical to Christianity in the abstract, "it interests him, as all pacific religions do," and "he is often a close student of the Bible," yet it represents the revolt of a privileged class against modern influences which are threatening its social predominance—"it is the struggle of an ancient civilisation, which in its time has drawn into itself many races and many cultures, to stem the advance of its most dangerous rival, the power of Western civilisation and liberty." Lord Meston thinks we shall see in the near future the most striking and perilous exercise of the Hindu genius in resistance to changes that menace it. The volume is an illuminating and faithful account of the complicated Indian situation.

POETRY AND PRAYER. By Rev. EDWARD SHILLITO. M.A. (Student Christian Movement. 3s. 6d.)

This is a very delightful little volume by one who has discovered the intimate relation of poetry to prayer, and that the reading of poetry may become helpful to the exercise of the highest privilege in life, direct communion with God in prayer. As the eight chapters unfold their message and meaning the soul is illumined and encouraged to pray, and to pray more often, "it may be that the sacred poets are few; but they

have something more to give than telling quotations. They can subdue and quicken the spirit of man in its many movements; and they can surround him with an atmosphere in which it becomes natural to seek God." Mr. Shillito's volume is one which will be welcomed and appreciated by all who love prayer—and poetry, and, as we have pointed out, it may help some who seldom pray to venture more boldly and more often into the presence of God.

THE HISTORICAL FLOOD. By Lt.-Commander, VICTOR L. TRUMPER. A Sheaf of Evidences of the Deluge. (Bagster. 9d.)

This pamphlet is worth more than the price asked for it. The subject of the Deluge, like Jonah's "whale" has been, and is still, the subject of ridicule from rationalists, and, as the author points out "of much heart-searching on the part of Christians." Now, new evidence is forthcoming, and Lt.-Commander Trumper has collated much that will prove helpful to those to whom the Bible narratives are facts of history, and matters of Divine Revelation upon which great issues are based—"As it was in the days of Noah, so shall it be in the days of the Son of Man."

THE PILGRIM CHURCH. By E. H. BROADBENT. (Pickering and Inglis. 7s. 6d.)

Mr. Broadbent, although attached to those known simply by the name of "Brethren," has produced a volume of intense interest, and manifesting the Christian charity and comprehensiveness with which his long life of witness to Christ and his many travels have endowed him. There is a wealth of teaching, of narrative, and of invaluable information concerning Continental religious life and work from early times down to the present day, and we find it hard to do justice to his painstaking work in the short space at disposal. The volume is one to be read and then studied, and it is excellently produced. To read it will be a tonic, even for the denominationalist.